Πῦξ-μαντία

THE

MAG-ASTRO-MANCER,

OR THE

Magicall-Aſtrologicall-Diviner Poſed, and Puzzled.

Iſaiah. 44.24,25,26.

Thus ſaith the Lord, thy Redeemer, and he that formed thee from the womb; I am the Lord that maketh all things; that ſtretcheth forth the heavens alone; that ſpreadeth abroad the earth by my ſelf:

That fruſtrateth the tokens of the Lyars, and maketh Diviners mad; that turneth wiſemen backward, and maketh their knowledge fooliſh:

That confirmeth the word of his ſervant, and performeth the counſels of his meſſengers.——

Aug. De Doctrina Chriſtiana, Lib. 2.

Superſtitioſum eſt, quicquid inſtitutum eſt ab hominibus ad faciendos & colendos Idola; pertinens vel ad colendam ſicut Deum creaturam; partemve ullam creaturæ: vel ad conſultationes & pacta quædam ſignificationum cum Dæmonibus placita atque fœderata. Qualia ſunt molimina Magicarum artium.— Neque illi ab hoc genere perniciosæ ſuperſtitionis ſegregandi ſunt, qui Genethliaci propter natalium dierum conſiderationes, nunc autem vulgo Mathematici vocantur. Nam & ipſi, quamvis veram ſtellarum poſitionem, cum quiſque naſcitur, conſectentur, & aliquando etiam perveſtigent: tamen quod inde conantur vel actiones noſtras, vel actionum eventa prædicere, nimis errant; & vendunt imperitis hominibus miſerabilem ſervitutem.— Omnes igitur artes hujuſmodi vel nugatoriæ, vel noxiæ ſuperſtitionis, ex quadam peſtifera ſocietate hominum & Dæmonum, quaſi pacta infidelis & doloſæ amicitiæ conſtituta; penitus ſunt repudiandæ & fugiendæ Chriſtiano.

By *John Gaule*, Miniſter of Great *Staughton* in the County of *Huntingdon*.

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To his Excellency the Lord Generall *CROMWELL.*

SIR,

Ecauſe I have found your immerited and ſuperabounding favours for theſe ſundry years paſt: therefore it is that I have now preſumed (in dedicating this Book to your name) to the intent that I might ingenuouſly make ſome acknowledgment of my humble thankfulneſs before the world. It is known to ſome, and hoped by all, that you love the Truth. The truth not only of divine myſteries; but even of humane Sciences. And withall hate falſhood. The falſhood not in Religion only, but of Arts alſo. Eſpecially of all ſuch arts, as are utterly inconſiſtent with the very fundamental truths of Religion. Of which ſort (I dare boldly aver) is this fictitious art of Magicall Aſtrologie. And whether I have (by Gods mer-

cifull enablement) here ſo proved it: that I humbly refer to be judged of by your own prudence; and the moſt truly diſcerning among Chriſtian profeſſours. Firſt it began as a Religion, amongſt the vileſt of Heatheniſh Idolatours. Then the Jewiſh Apoſtates Idolized with it, and by it, to the unredeemable prejudice of their own Religion. But after the Chriſtian Religion came to be graciouſly promulged, this Darkneſs durſt not now ſet up it ſelf for a Religion before that Light: only then it pretended to an art; and under that masked notion (through ſome kind of Chriſtianizers) ſought craftily to inſinuate into the Church, as lawfull; Till Chriſtian Conventions of Councils, Synods, Senates, and Parliaments truly examined it, and ſo juſtly condemned it for unlawfull. Since that, this Black Aart lurkt only in obſcure corners; and durſt never appear in publick: Save only in troubled times, to their further diſtraction. Becauſe it then preſumed Religion, and Laws to be at a loſs; or (at leaſt) not at leaſure to examine and ſuppreſs it. And ſo it took

confidence

confidence to ominate alwaies moſt enviouſly againſt the Church. For, that being clouded, it then preſumed, that Planetarian Edicts might the more eaſily be impoſed upon a people: yea and Starry, Laws and Ordinances, ſoon after that, given, even to a State it ſelf. And in truth Sir I it was the impoſing upon the peoples faiths by them of this way (late ſtart up amongſt us, with unſufferable peremptorineſs and impudence) that urged me not a little to employ ſome ſpare time from my other ſtudies, upon this enterprize. For it was notorious both in City, and Country, (and not only ſo, but greatly ſcandalous) how that they began to look into, and commune of their Almanacks, before the Bible: and to make themſelves more infallibly aſſured of a Prognoſtication (as touching the government of the world, and of the Church alſo) than either of a prophecy, or a promiſe. Only their groſs hallucinating in their prodigious portending upon the laſt Eclipſe; hath proved not a little to Eclipſe their credit with them. And I hope all true meaſuring and

ſober Aſtronomers, will deteſt, diſtinguiſh, and detect theſe mad ominating Aſtrologers: which none indeed can doe ſo exactly (as concerning their pedanticall cantings, and myſterious juglings) as can they. For my part, I know, I muſt expect the utmoſt of their malice, and malignity: elſe it would fare better with me than with others that have oppoſed them in all ages. But I heartily believe, that God will bleſs me from their imprecating malefice, And I humbly beſeech you to bleſs me from their conſpiring violence, And the Church (I truſt) will bleſs me againſt their curſed calumny, And then let me alone to bleſs my ſelf againſt the fallacie of their art, or artifice. So (maugre all their malice) I ſhall live (by Gods grace and bleſſing) a Miniſter of Chriſt, a Preacher of the word, a teacher of truth, a purſuer of peace, a refeller of falſhood; minding herein the glory of my God; and the edification of my Brethren. In all which, I ſhall greatly rejoyce to be approved

Your Excellencies moſt humble Servant.

John Gaule.

To the Readers, Intelligent and Orthodox.

HAving neither had the hap, to ſee two Magicall, or Aſtrologicall writers (old, or new) worthy to be called Authours; ſave only in ſome few fragments of theirs: nor yet the happineſs, to peruſe twice two juſt Treatiſes, of all that have been written againſt them; except only of ſome certain Godly and learned men, that have occaſionally and diſperſedly toucht upon them in brief, and as it were by the way. In regard hereof, I could neither plenarily confute them from themſelves (which otherwiſe might have been done with no great difficulty) nor yet ſufficiently argue againſt them from others; a thing of much facility. Now ſeeing their Sun hath been ſhrouded from me, or but appeared to me only in ſome kind of twilight; I have ventured to light my leſſer candle; by which I have waded through much of their black darkneſs: and not only ſo, but have been bold to ſet it up in a candleſtick; that others alſo may thereby take a view either of my progreſs, or my ſlips and faylings therein. In which, as I refer my ſelf to their judgment, ſo I implore their charity. Firſt, neither theſe kind of men, nor any elſe, ought to ſtumble at the new coyned name I have here prefixt; ſince the thing it ſelf is ſo old; For who hath read the Fathers, the Philoſophers, the Hiſtorians, the Poets, or but ſome of the Magicians, and Aſtrologers themſelves;

ſelves, but muſt obſerve and acknowledge Magick and Aſtrologie to be ſpoken of promiſcuouſly; and commonly joyned together in their operation; eſpecially in the practice of Divination: As for the way of poſing (queſtioning, interrogating, or examining) I dare be bold to propoſe it, as the moſt antient, juſt, ſound, direct, earneſt; yea moderate, innocent, conſcientious, and charitable way of arguing againſt them. The moſt antient; becauſe uſed ſo frequently by the primitive Fathers, and old Philoſophers. The moſt juſt; becauſe all arts and ſciences being founded upon reaſon, and ſubject to it, are obliged to render a reaſon a proper and ſufficient reaſon, of all that is delivered in them. The moſt ſound; becauſe a queſtion (a direct and pertinent queſtion) implys a forcible objection, and is a ſtrong argument againſt a thing, untill it be clearly and fully anſwered and reſolved. The moſt direct; becauſe it flouriſhes not about in a wild circuit of words, but comes cloſe home to the matter in hand. The moſt earneſt; becauſe an interrogation (in matters neceſſary, or contingent) either affirms, or denys with greater vehemence. The moſt moderate; becauſe it only ſeeks ſatisfaction, without any peremptory either affirmation, or negation. The moſt innocent; becauſe ſo a man may ſearch even into the worſt arts, and inventions, for an information of the underſtanding; without any contamination of the affections. The moſt conſcientious; becauſe the ſcruple is not at every fond error and opinion; but ſuch only as tend mainly to oppugn ſound doctrine, and good manners. And (laſtly) the moſt charitable; becauſe the perſon is ſpared, and the thing only is examined. But to tell you the cauſes either inviting, or rather provoking

king me to this undertaking; They were not (if you will take the word of a Christian man, and a Minister) an itching humour of curiosity, to dive into a dark mystery of error and impiety, so distant to my sacred profession: Nor that I took the least pleasure to divert my study from that of heavenly Divinity, to that of hellish Divination: Nor that I therefore intended to excuse my self in the least intermission of my more necessary imployment in my ordinary calling: Nor that my Genius *did naturally prompt me hereunto: Nor that I had many helps of others labours by me, for my readier furnishing, and more incouragement: Nor that I thought my self more able, or apt for the purpose; than many others: Much less that I had any ambition to fight with beasts after the manner of men; or to provoke the hornets; or delight to play with the waspes; or to rave into the mudd. Only and indeed, I conceived my self called to stand up, and speak for* God, *for* Christ, *for the* Holy Ghost; *for the word, the Church, the Saints; against such a press, and pest of Magicall, Mag-astrologicall, Mago-manticall, Mag-ephemeriall, Mag-philosophicall, Mago-physicall, Mago-chymicall, Mago-mercuriall, Mag-hereticall, Mago schismaticall, Mag-hypocriticall, Mago-scriptticall, Mag atheisticall, Mago-comicall, Mago-jesuiticall, Mago-romanticall, Mago-quixaticall, Mago-sacerdotall, Mago-politicall, Mago fanaticall, and Mago-diabolicall Books: of late crept, nay crowded in amongst us (some in their pampheletizing edition, some in their voluminous translation) to the great dishonouring of* God, *denying of* Christ, *despiting of the* Spirit, *cauponizing of the word, disturbing of the Church, subverting of religion, distracting of the state,*

ſcandalling of weak Chriſtians, and ſeducing of the common people. Yea to the promotion of Idolatry, ſuperſtition, hereſy, ſchiſm, ſedition, atheiſm, hypocriſy, Profaneneſs: and to the ſuppreſſion of truth, faith, love, goodneſs, peace, order, liberty, conſcience, prudence, reaſon, and ſenſe it ſelf. It were eaſy to note more than a tack of Magick, in all I have named: but my peculiar task is againſt arrant Magick it ſelf. And therefore let me ſay unto you, whats there to be obſerved, and feared: yea although you look no further into them, than I have done. That is to ſay, what elſe? but exotick terms, barbarous words, rude characters, monſtrous figures, chymericall figments, Platonicall Ideaes, Cabbaliſticall fancies, Rabbinicall traditions, Philoſophicall dreams, paganiſh ſuperſtitions, phreneticall enthuſiaſms, empty ſpeculations, curious inquiſitions, obſcure nugacities, difficult follys, poor ſuppoſitions, fantaſtick imaginations, no demonſtration, weak proofs, frivolous evaſions, ridiculous fallacies, various opinions, mutuall oppoſitions, ſellf-contradictions, convicted confeſſions, depraved adulterations, ſacrilegious detorſions, hyperbolicall ratiocinations, ambiguous equivocations, affected decurtations, ſophiſticated expreſſions, paradoxall aſſertions, profane aſſeverations, peremptory pronunciations, execrable blaſphemies, abhominable impieties, deteſtable hereſies, vain obſervations, ſuperſtitious ominations, conſcious cautions, impure preparations, ſiniſter directions, idolatrous configurations, diabolicall invocations, adjurations, imprecations, adorations, immolations, prodigious erections, preſtigious deluſions, ſorcerous incantations, and maleficall operations. And now mark what is hence to be feared, or ſuſpected: what? but as followeth, viz. A turning

of

of eternall predeſtination into fatall deſtiny; and the election of grace into ſydereall elections; and the divine covenant into a diabolicall compact; and all Divinity, into Divinations; and ſpirituall infuſion, into celeſtiall influence; and promiſes, into promiſors; and prophecies, into prognoſtications; and divine miracles, into natures miracles; and the oracles of God, into Apollo's *oracles; and Ghoſpell predication, into goeticall prediction; and devout contemplation, into profane ſpeculation; and true religion, into idolatrous ſuperſtition; and religious obſervance, into vain obſervations; and lively faith, into dull credulity; and liberty both of conſcience, and will, into ſlavery, both to the creature, and to the Devill; and prudent counſels, into preſaging conſultations; and warrantable enterprizes into tempting attempts; and contentedneſs in every condition, to contention on all ſides; and comfortable hopes, into ſecure preſumptions; and awfull fears, into diſaſtrous diſpairs. All this (if we look well about us) we have good cauſe to fear: not only from their arts, or Almanacks; but eſpecially from their acts, and emiſſaries; ſpreading through City, and Country to prognoſticate of variety in religions, preſage change of States, tell private perſons their fortunes, cure by words or charms, and deſcry things loſt or ſtoln. Thus I plainly and ſadly tell you, what you may fear. But now I tell them broadly and boldly, that I (having faith in a gracious covenant, and depending upon divine providence) fear them not at all. Not their genethliacall calculations, not their aſtrall prognoſtications, not their magicall operations; namely not their imprecations, conjurations, incantations, venefices, malefices, &c. and their envy, and*

calumny as little. And from both these, that old rotten objection of theirs, repeated even unto nauseousness (of all others ignorance in their art, or artifice) whereby they use proudly and vainly to wave and slight all that can be said either to examin, or oppose them. How easy is it to object ignorance in a thing, not only which themselves know not: but they know is not; and is not to be known? Methinks, they should be more modest in upbraiding others ignorance: unless they were more able to demonstrate their own science. For my part, I reckon it thus; To be unknowing in a Delusive art, or prestigious artifice, is not culpable ignorance, but innocent simplicity. Because neither God, nor nature bind to know: nay more, not so much as admit to know; and not only so, but forbid it. But (by their leaves) there may be a sufficient knowledge of the truth, and integrity of an art, or a thing: although a man be not so precisely and pedantically versed in the obliquity, and vanity thereof. Learned and Godly men, though they be not altogether acquainted with the maleficall formalities and ceremonies of witch-crafts: yet can they discern of such, better than the most expert can doe of themselves. A prudent Magistrate knows well enough how to judge of a jugling gypsie, or prestigious impostors: albeit he cannot tell how to cant with him exactly in his own foysting gibberish. But I return to you, Judicious Readers; and what I present you, I submit unto you: judge both of me, and of the Judiciary Astrologers. And fear not the signs of heaven, as heathens: but as Christians, fear God, believe in his Son, and apply to his Spirit: and so, magre all their fatall, or fortuitous previsions, or predictions, Fare ye well.

Yours,

JOHN GAULE.

To the ſober and skilfull Aſtronomers.

Learned Gentlemen,

You may be pleaſed to take notice all along this Diſquiſition, how that I had alwaies an eye to ſome wary moderation in diſtinguiſhing betwixt you, and Aſtrologers: who are no more able to diſtinguiſh themſelves really from Magicians; than Magicians can from Sorcerors. I doe verily believe, this name of *Mag-aſtro-mancer* cannot diſguſt you; becauſe it hath no intent to inure upon you, whoſe *Aſtrall* conſideration is ſo pure and moderate, as that it abhors to enter upon any thing that is *Magicall*; or to end with any thing that is *Manticall*. As for thoſe other, you are not ignorant what Authors (antient, and modern; ours, and their own) have recorded, and confeſſed that Magick and Aſtrologie are ſo mingled, or confounded together, as that they cannot be conſiſting, no nor operating one without another. It is not undiſcerned by you, how frivolouſly and fruitleſly ſome of them have gone about to diſcern Aſtrologie, from Magick; and both from Sorcery: nay how impiouſly and blaſphemouſly ſome have ſought to reconcile the

Divinations of them all to Divinity. But let the Divines alone to commonſtrate the impoſſibility of communion with (their old enemies) the Diviners. As for your part, in the name of truth, doe both your ſelves, and your ſcience that right, as to pluck off your feathers from thoſe ominating Night-birds. Why ſhould they borrow, or rather purloign your principles, Hypotheſes, notions, terms: that altogether neglect, or exceed your ends? When the *Apoſtle* gives the caveat againſt the *ſpoyling Philoſophie*; what other means he, but the Mercenary, the ſacrilegious, the curious, the fallacious, the preſtigious, the ſuperſtitious, the contentious, the oraculous? I am perſwaded better things of your Philoſophie: That it prætends not to Divination; but contents it ſelf to attend on Divinity. And then, let the Hand-maid (on Gods name) be ſtill entertained, yea and reſpected in her place, ſince ſhe ſo wel knows her diſtance, and ſo modeſtly keeps her bounds, as ſhe is bound to doe. Believe me, I love and honour Nature, that is not adverſe to Grace; and Reaſon, that is not oppoſite to Faith; and Art, that is not contrary to the gift: and the ſtudious ſpeculation of all theſe, ſo farr forth as it may be conducing to devout contemplation. Wherefore, as I meaſure you by your Science, I pray you meaſure me by my Conſcience: and accordingly (for I muſt not paſs much upon the others account) conceive me to be

Yours

John Gaule.

THE MAG-ASTRO-MANCER, OR THE Magicall-Aſtrologicall-Diviner Poſed, and Puzzled.

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Πῦρ-μαντία.

THE MAG-ASTRO-MANCER; OR THE Magicall-Aſtrologicall-Diviner poſed, and puzzled.

CHAP. I.

1. *From the Spirit of the Scriptures.*

SECT. I.

1. Whether thoſe places of Scripture, which the Aſtrologers pretend to make for them; make not (according to the mind of the *Holy Ghoſt*) altogether againſt them? As

Gen. 1. 14, 15. *And God ſayd, Let there be Lights in the firmament of the heaven, to divide the day from the night, and let them be for ſignes, and for ſeaſons, and for dayes, and years.*
And let them be for lights in the firmament of the heaven, to give light upon the earth.

WHat Signes? Prodigious, and ominous ſignes? How can that be believed? ſeeing (now in the Creation) it was not the terrour and aſtoniſhment; but the perfection, integrity, beauty, and felicity of the pure and ſpotleſſe Univerſe, which God intended. What ſignes? Artificiall, and fantaſticall ſignes? Shall wee dare to obtrude mens *chimericall* fancies, upon Gods incomprehenſible *Idæa*? Were his thoughts now like to our thoughts; that the ſtarres muſt be purpoſely ſet up for ſignes, and *Significators*, of whatſoever prophane men (in a vain art) ſhould afterwards imagin? Doubtleſs, it was not mans imaginary art, which he now intended; but his own reall artifice for Natures wholſome and harmleſs

uſe. What Signes? Magiſteriall, fatall, neceſſitating Signes? Ah! then were they not ſignes only, but Cauſes. And yet not ſole cauſes, becauſe neceſſited to neceſſitate. Indeed we read of their *rule* or *dominion*, (verſ. 16. *Pſal.* 136.8,9. *Jer.* 31.35.) if we may call it theirs, becauſe they were *made* for it, and it *given* to them, and that by a ſuperior *Ordinance*. And therefore all their prefecture and power but derivative, ſubordinate, miniſteriall. And not only derived, but limited and determined expreſly to be *of*, *by*, and *over* Time, and the diſtinctions, and viciſſitude of time: but not therefore over every thing, and act in time, with their diſtinctions and viciſſitudes. What Signes? Indefinite, indeterminate ſignes? That is, becauſe ſignes of ſome things; therefore ſignes of every thing? Becauſe ſignes of ſome things naturall, as in Phyſick, Navigation, Husbandry: therefore ſignes of all things rationall, arbitrary, morall, politicall, and religious? Is it not ſufficiently here expreſſed to what ends and uſes they are ſaid to be Signes? *To divide between the day, and between the night* (That by ſuch a ſignall diſtinction men might diſcern what part or diviſion of time is fitteſt for labour, and what for reſt.) And to be *for Seaſons* (The ſignall opportunities is to actions Naturall, Morall, Politicall or Religious.) *And for dayes and years* (Times ſhorter or longer, as may be fitteſt for the account and order in the aforeſaid actions.) *To rule the day, and the night* (There's their proper uſe deſigned by, or over time, and the viciſſitudes thereof.) *To be Lights ſet in the firmament of the heaven* (There's their end, as reſpecting the perfection and beauty of the Univerſe.) *And to give light upon the earth*, (There's their main end and uſe in reſpect of all inferiours.)

But may we not couch and expound them thus? *For ſignes, and for ſeaſons, and for dayes and years*, that is, For ſignes of ſeaſons, of dayes, and of years. Is it not to be noted in the Text, that the commanding or effective word ſpeaks firſt of the Creation of the Starres or Planets; and after that of their operation, or uſe for which they were created? When it ſpeaks of their Creation, it ſpeaks *ſingularly*; to note, they were all of them (for nature and ſubſtance) out of one being. But when it ſpeaks of their Uſe, it ſpeaks *plurally*; to note their ſundry uſes: yet, as it ſpeaks *plurally*, it ſpeaks *conjunctively*; to note, that if *Signes* be abſtracted from *Seaſons*, and *dayes*, and *years*, then are they either no Signes at all, or elſe no ſuch ſignes as are here intended and defined. Again, the commanding, and inſtituting word, ſets forth their perpetuall Law of their miniſteriall ſervice to the whole Univerſe; and how can this agree with their particular and temporary aſpects, together with their magiſteriall domineering?

May we not well underſtand *Seaſons*, not only for appointed and ſtated; but for ſolemn and ſacred times: as alſo *dayes*, *and years*, for ordinary common times more or leſſe? Certainly, God ordained them for dividing and diſtingui-

distinguishing signes even of his time as well as ours. So then, they serve to be signes for observation of sacred and religious times; and likewise of naturall and civill times; but as touching the observation of superstitious and genethliacall times, where's the least word for that in the Text? Why doth the Holy Ghost here omit to express hours and moneths? Is it not because he would not give the least occasion to *Planetary horoscopists*, and monethly Prognosticators? Doubtless, though he implies them here within his own distinction, yet he would not have them involved in their calculation.

How are their imagined influences of the Stars, and their signall Prognostications of them, grounded upon this place? When as themselves say (from their *Rabbines*, in that profound cabalisticall parable of *Malcuth* cut off from the *Ilon*, *&c.*) that from the Sin and fall of *Adam*, these influentiall Channels were broken, and their water-course was no more; The divine Light retreated, and the descents were restrained, *&c.* Did God indeed curse the heavens for mans sake, as well as the earth? How were they created and instituted for signes and for seasons, and for dayes, and years? Seeing they were but created on the *fourth day*; and all (by their account) was undone on the *Sixt day*. To whom were they for *Signes* for a day or two? To Man? He was not yet created. And so soon as he was created (say we) he fell; and so soon as he fell (say they) these Signes failed. What use then, or observation of them could there be to him? Well! since they will have these to be the Signes before the curse, we are sure theirs are not only the signs after the curse, but cursed signs; and therefore (by their own argument) can have no placing here.

Nay, and moreover, what say the presaging Astrologers to their magicall Rabbines, who thus translate the place? *Let them be*, not *for Signes*; but *for Letters*. Letters to be read, not Signs to be ghessed at. If there may be such a spelling of their letters, what need or use of their other spelling Signs?

But what should hinder us (who are orthodox) not to rest our selves satisfied with these moderate and safer explications? *Signs* of division, of distinction; *Signs* of the seasons of the year; *Signs* of the seasons of the weather; Naturall *Signs*, although not artificiall; indefinite *Signs*, because not precisely of particulars; and yet not so indefinite, as if signs in generall of all things whatsoever. Signs of the alteration and alternation of times and weathers; but not of the mutation and termination of humane Societie and destiny. Signes of signification, and for direction in some ordinary actions, but not of Prognostication, for prediction of contingent events. In a word, such Signes as God hath here established, but not such as he hath there frustrated. *Isa.*44.25.

Gen.30-11. *And Leah ſaid, A troop cometh: and ſhe called his name Gad.*

Who but gadding Aſtrologers, that follow a troop of magicall *Rabbines* could here (by their kind of *peepings*) ſpy out a child born under a Conſtellation? Nay and more, could pretend the ſame to be taught by the Husband before hand, and here now gloried in by the wife? Alas poor Mother that bare the child! how chance ſhe alſo is not taught (for ſome joy in her travell) to rejoyce in ſuch a judiciary conſtellation? Nay, how chance no ſuch ſtarre is obſerved at the nativity of the reſt of the twelve *Patriarks*, they (many of them) being not only ſo obſcure, but more noble, and deſigned by God to more eminent offices, and greater actions among Gods people? What ill luck was it, that there was not a ſtarre then invented by the name of his next uterine brother (*verſe* 13.) ſince the ſignification of the name had been much more ſuitable to the Starres benignitie? Why doe not *Jacob* (*Gen.*49.19.) and *Moſes* (*Deut.*33.20,21.) in their prophetical benedictions, intimate any thing of this *New Star*? Since the Prophecy is of a troop of Sons, who would not looke for a troop of Stars to attend the reſt of the Sons as well as this? but (in ſaying ſooth or ſooth-ſaying) will they have *Gad* to be the Planet *Jupiter*, and he (becauſe *Lord of the aſcendant*, and great *dominator*) turning God-father, and giving the name of *Gad* to the babe new born under him? And if it be he, and he ſo wholly benign, and fortunate (as they would make him) wherefore then is the prediction of any kind of malignity, or adverſity? For ſo *Jacob* expounds it in his prediction; *A troop ſhall overcome him*. Are not they good Hebricians, who ſay thus upon the place? *Ibi Kamets propter athnach, & legendum* גַד, *tales voces quindecim ſunt, quæ ſcribuntur ut una, ac leguuntur ut duæ, teſte Maſora magna*; Not only (as themſelves tranſlate it) written imperfectly, and yet to be read as perfect, but written as one word, and to be read as two: and therefore drawn out at length, or into two words ſtill in the marg'n. But again, is *Gad Jupiter*? And is the Planet *Jupiter* a troop of Starres himſelf? Doe not their own divining *Rabbines* refer it likewiſe to *Mars*, to the conjunction of the Planets, to the 12. *Signes* of the *Zodiack*, to the whole *hoſt of heaven*, and ſo to the *troop* of Starres?

And what of that place? *Iſa.*64.11. Let it (according the *Septuagint*, the *Chaldee Paraphraſe*, the *Fathers*, and others) be interpreted of Idolls, or of Devils; of Fortune, or of Fate; or of their Epicurizing, or their ſacrificing to the Sarres, in an auſpication of the years fertility: Is it not now moſt fitly applied for the confirmation of a *Patriarks* conſtellated nativitie? If after ages (more corrupt and idolatrous) might invent an Idoll, or a *Damon*, or a Paganiſh Planet of that name: muſt it therefore be known

known to, and approved by the *Fathers* in the Primitive times of their purer simplicity?

Judg 5 20. *They fought from heaven, the Stars in their courses fought against Sisera.*

How the Stars are said to fight for, or against? Why may not the Stars here be metaphorically understood for Angels? Howbeit, who can deny, but their fighting was metaphoricall? For, how fought they? by a naturall influx? and not rather by a supernaturall direction? By their common position; and not indeed by their speciall imposition? Ordinarily? nay, but extraordinarily. Formally? nay but rather effectively. Even so far forth as it pleased *the Lord of Hosts* to use them as his instruments, for the prodigious producing of thunder, lightning, wind, hayl, rain, storm, or tempest, *&c.* So then, the Stars fought externally, by their own proper weapons, in generating and producing of disturbing and distracting *meteors*: not by their influences, working internally upon the minds, wils, consciences, counsels, and courages of men. In this generall muster, or great conjunction, which of them was the leader in chief, or predominant Lord? All those that perished in this slaughter, did the Stars agree to design that in their births; which they now executed at their deaths? This fighting of theirs (such as it was) who foresaw it? who foretold it? was not the Prophetess her self ignorant of it, save only after the event? And when she understood the manner of it, was she instructed by an arted speculation, or by a divine revelation only? *Deborah* is now ascribing the victory to the *Lord of Hosts* (for his praise and worship) and not unto the Stars. For it is a *Canticle*, and not an *incantation*. So much is to be collected from them, which way soever we point her words. *They fought from heaven, &c.* The whole *Trinity*, as efficients; or the holy *Angels*, as instruments. Take the clause so distinct, and then it is easy to observe, that there were others above them, who fought first; and not the Stars but secondarily at their command. Their Commanders went before in the front: and these (the common Souldiers of Gods Hoste) follow after in the rear. And if we read thus, *the Stars from heaven fought*: That notes not only their place where it is; but their power whence it is. And then those following words, *they fought in their courses*, or in their orders, paths, degrees, elevations, exaltations, mounts, banks, *&c.* Doe note both their limitation and direction in their place, and power. Yet not that power from their naturall place or position; but from a divine disposition, and imposition at that present: In short, was not this case singular and extraordinary betwixt the *Israelites*, and the *Canaanites*? wherefore then should it be drawn to any common and ordinary (much less vain) observation?

Job.38.31,32,33. *Canſt thou bind the ſweet influences of Pleiades? or looſe the bands of Orion?*

Canſt thou bring forth Mazzaroth *in his ſeaſon? or canſt thou guide* Arcturus *with his ſons?*

Knoweſt thou the Ordinances of heaven? canſt thou ſet the dominion thereof in the earth?

Whether this portion of Scripture be a proof of the Stars potency; and not rather of the Star-gazers impotency? Is the naming of them a ſufficient proof, and approoſe of their power and dominion, on the one part: and not rather the comparing of them, or objecting of them, the only ſcope and argument, to prove the ignorance and inability on the other part? who is it that ſpeaks here? and to whom ſpeaks he? Is it not *God* to *Job*? the Holy Spirit to a juſt man; adviſing and convincing him of his ignorance and imbecillity, not only as touching celeſtiall, but alſo terreſtriall matters. If it had been a *Damon*, to a *Magician*, or a *Familiar*, to a *Sooth-ſayer*: would he not have ſoothed him up in a flattering conceit of his art, skill, ſufficiency, vertue and power in theſe things? But the *Good Spirit* (free from the others fallacie, and ambiguity) expoſtulates plainly, *Canſt thou bind the ſweet influences of Pleiades?* That is, canſt thou make the *ſeaven Stars* to appear ſo in a knot together, as if they were all bound in one band? Or, are they beholden to thee for that ſweet, delightfull, harmonious concord, or collection? Or, canſt thou bind, reſtrain, or forbid their ſweet influences, their delights, and pleaſant vertues of flowers, and fruits, in Gardens and Fields, from the opening of the Spring, all Summer long? Or, canſt thou ſo conjoyn them (or obſerve any ſuch conjunction in them) as to cauſe, or diſcern them to be nearer to one another, at one time, than they are at another? On the contrary, canſt thou *looſe the bonds of Orion*? that is, cauſe, or diſcern them to be further off one another, at one time, than they are at another? Or canſt thou diſſipate the contractions of thoſe Stars, either by tranſpoſing their orders, or inlarging their border: or elſe diſſolve the contractions of the Winter Stars; and ſo make the earth to open her ſelf in a flouriſhing way, when ſhe is now as it were bound up? *Canſt thou bring forth* Mazzaroth *in his ſeaſon?* Or make the twelve *ſigns of the Zodiack* each one of them to appear in his appointed time? Or the remote Stars to ſhine at noon day? Or *Lucifer* ſometimes to preceed the Sun-riſing; and again to follow the Sun-ſetting? *Or canſt thou guide Arcturus with his ſons? ſc.* Inſtruct or direct the whole generation or congregation of the Northern Stars? Or canſt thou lead the *great Bear*, with all his Whelps, to make them devour, as thou prognoſticateſt? Or lead him over *his ſons*, the ſons of God, yea or the common ſons of men, to devaſt according to the prædictions of vain humane art? *Knoweſt thou*

the

the ordinances of heaven? (thou, by thy naturall reaſon, as they by their arted skill) either according to what Laws and Statutes they are governed by God, or govern the world? *Canſt thou ſet the dominion thereof in the earth?* That is, determine what power and vertue thoſe Superiors have over theſe Inferiors in generall; much leſs terminate it to particulars? Now let the greateſt Proſelytes of the *Eaſt* conſider well theſe words ſpoken to a great *Son of the Eaſt*, (which although they were directed to his perſon, yet they concern thoſe of his kind, I mean our *orientall Artiſts*) and tell us, what they can here directly obſerve in proof of the Stars influences upon ſouls, wils, actions and fortunes, and all ſuch ſingular events as are contingent to humane ſtate, and affairs. Are not the whole words a plain reproof of all ſuch arrogance; and a proof, not ſo much of the Stars, as of Gods own incomparable and incomprehenſible power and providence; as alſo of mans wretched ignorance, and ignorant wretchedneſs, while (in this, and divers other following Chapters) he teaches *Job* to conſider; and that not only as touching the heavens; but the earth, the Sea, and all that in them is.

Pſal. 8. 3. *When I conſider the heavens, the work of thy fingers; the Moon, and the Stars which thou haſt created.*

What difference betwixt a divine contemplation, and a Diviners ſpeculation of the Heavens? Are not theſe the main differences, and moſt of them to be here obſerved? 1. One reads them with the pure glaſs of Gods word? the other by his own falſe and fallacious perſpicils. And muſt not he be blear eyed and weak ſighted that undertakes to read the Heavens, and Heavenly bodyes, not with the eyes of his ſoul, nor yet with his eyes in his head, but with his eyes in or through a caſe? 2. One beholds them as *Gods* Heavens: the other as dame Natures Heavens. 3. One ſees, and *conſiders*: the other neither ſees, nor conſiders; but gazes only, and ſo conjectures. 4. One looks upon them as a *work*, an ordinary work: the other pores upon them as working, and extraordinarily working. 5. One contemplates them devoutly, and conſtantly; at any time, or all times, whenſoever: the other ſpeculates them ſuperſtitiouſly, at ſtated planetary hours, and moments. 6. One conſiders them, as the work of Gods *fingers*: the other conceives them as working by his own figures. 7. One doth it, to meditate within himſelf: the other doth it to preſage and predict upon others. 8. One regards them, as Gods *ordinance*: the other reſpects them, as giving laws, and ordinances to men. 9. One takes occaſion hereby to meditate both of mans frailty and his dignity; as in ſome reſpects inferior; yet in ſome reſpect ſuperior to the heavenly bodyes: the other feigns, and muſes upon the Stars ſuperiority, and domination; and mans inferiority,

and

and subjection altogether. 10. One admires the mercy of God, in exalting man above the Stars: the other (at most) but vaunts of his judgements, in depressing him under them. 11. One hereupon argues mans state to be *little lower* than that of *Angels*: the other hereupon would make mans condition to be far worse than that of beasts. 12. One so directs his meditation, as that it is not without an expresse invocation of the Lord: the other so directs his speculation, as that (very often) it is not without some implicite invocation of the Devill. 13. One magnifies God for so *visiting* man in mercy as to *crown* him with the *glory*, and *honour*, of a reasonable, and a gracious soul: the other dishonours him even in the visitations of his judgments; in that he would rob man of this his crown, and set it upon the Stars head: making them to be rationall creatures, nay and little less than God; and man to be awed wholly under their irrationall and fatall necessity. 14 One nevertheless concludes that God hath so made man, as *to have the dominion over the works of his hands*: the other concludes, that the work of his fingers have nevertheless the inevitable and ineluctable dominion over him.

But it would not be unmentioned, why no mention is here made of the *Sun*, as is of the *Moon*, and of the *Stars*? was it because *David* composed this *Psalme* in the night time; and is he therefore silent of it, because it was now set? Surely, spirituall meditations require not the presence or appearance of sensible objects. If he did compose it in the night season, yet undoubtedly it was done in his Chamber, and not on the top of a Tower. This nightly meditation was clean another thing to their nightly speculation. He could, as they cannot, perfect his consideration, without any relation of, or to the Sun. Or therefore speaks he not of the Sun, but of the Moon, and the Stars only because these shine together? Well then, it is evident that he lookt not at such Aspects and Conjunctions, as are fain to refer all chiefly to the Sun. Or calls he the Sun *his Heavens* inclusively? Why that (in a peculiar manner) is no more his creature, than are all the other obscurer and inferior Stars; they are all but the same work of his fingers. But if he speak of the Sun thus involvedly, it is not to countenance their involutions, but reprove their involved prædictions: who study to be ambiguous, because they prognosticate from such things they plainly perceive not. Or speaks he not of the Sun? Because he speaks of *seeing*; and thats a thing cannot suffer it self to be over broadly gazed on. Goe to; if it doe indeed dazle the sensible eyes, for whose naturall use it was intended: how then will it dazle those curious eyes, that are prying and searching into it, not only for the supernaturall, but preternaturall abuse of it and of all under it? But (to let pass these levities of conjecture, save only that they have their weight against their lighter conjectures) doth not the

Psalmist

Psalmist in very deed therefore here passes over the Sun in silence? because he is not now prognosticating, but propheſying of *the Sun of righteouſneſs*, to whose brightneſs and glory, the Sun in the firmament is but obſcure darkneſs; propheſying of his Birth, and Death, for which the Prince of the Planets hand no motion, and hath therefore here no mention. What forcerous prophaneſs, and wizzardly blaſphemy then is that, for Star-gazers to conclude our *Saviour Chriſts* Nativity, Paſſion, Reſurrection, and conſequently the whole myſterie and work of our Redemption, within the revolutions, poſitions, conjunctions, aſpects, calculations, configurations, and prognoſtications of the Stars?

Pſal. 19.1. *The heavens declare the glory of God, and the firmament ſheweth his handy-work.*

How doe the heavens declare the glory of God? Shall we believe the *Rabbines*, or any magicall Reciter? that the heavens declare the glory of God, not as other inanimate creatures doe; but that they doe it as things that have ſouls, and prognoſticating ſouls too. Since they have no reaſon for their aſſertion but this; becauſe (ſay they) the word which here ſignifies to *declare*, is never attributed (in all the Scripture) to things inanimate. Say it were not ſo elſewhere; is it not enough that it is ſo here? Muſt we for the more common uſage of the phraſe, change the proper nature of the thing? In *Job* 12.7,8. that very word with others as rationall, is attributed to the irrationall creatures: ſhall we therefore ſay they are rationall creatures, and ſo make a *metamorphoſis* for a *metaphors* ſake? But wee believe the heavens do ſo declare the glory of God, as the firmament ſheweth his handy-work, *viz.* after their own kind and way, and not after ours. In the ſimplicity of their nature, not in the curioſitie of an Art. In their naturall end and uſe, not in their preternaturall abuſe. In their works, as obedient creatures, not by their words, as if they were intelligent creatures. By clear and dilucide manifeſtations, not by obſcure and æquivocall predictions. By Miracles and prodigies from the wiſe and powerfull God, not by Oracles and preſtigiouſneſſe from blind, vain, and prodigious men. By the miniſtry of Divines, Prophets and Apoſtles; not by the magiſtry of Diviners, Speculators, Circulators, Prognoſticators, Calculators, *&c.* By their proper natures, numbers, qualities, quantities, efficacies: not by their Planetarian and genethliacall numbrings, figurings, erectings, themes, ſchemes, tables and ſables *&c.* By admoniſhing the hearts and conſciences, not by enforcing the wills and reaſons of men. By orderly producing their effects from naturall cauſes, not by confuſedly ominating of future contingencies from arbitrary actions. In a word, all creatures in heaven and earth, are declarations of Gods glory in themſelves; yet are they not ſo to us, but as we are enlightened and ſanctified, ſo to apprehend and uſe them.

Iſa. 34.4. *The heavens ſhall be rolled together as a ſcroul.*

What kind of ſcroul or book are the heavens ſaid to be? Are they a very book becauſe of the compariſon? why then are they not alſo as really *a Curtain*; Pſal. 144.2. Iſa. 40.22. *a Garment*; Pſal. 101.26. and *Smoak*; Iſa. 51.6. And why more really a *book*, than a *leaf*, a *fig*, or a *tree*: Since all are uſed here in a joynt compariſon? And what kind of book will they have them to be? A book wherein are written all the contingent events that have been, are, or ſhall be in the world; From the beginning to the end of it? And ſo written in letters, and legible characters, that a man may fore-ſpell, and fore-read them, and all mens fates and fortunes in them? Now, in what kind of character or language is all this to be read? In *Hebrew*, *Chaldee*, *Arabick*, *Syriack*, *Ægyptian*, *Greek* or *Latin*? *&c.* And how are theſe cœleſtial or ſydereal letters to be read? backward or forward? from the right hand, or the left? from the Eaſt, Weſt, North, or South? If all this Magic-aſtrologicall reading, be no more (as it appears by the character) but drawing a *line* or a *circle*, or a *ſquare*, or a *triangle*, from one Star to another: what hindereth, but that the characters of any language may be imagined or fancied to any purpoſe, as they pleaſe? Nay, is it not as eaſie and arbitrary to imagine letters among the ſtarres; as for children and fools, to fancie faces, and figures in the clouds?

But (to bring this their arrogated Text a little neerer to their refutation) Doe we not well and aptly tranſlate it a *Scroul*? In as much as the antient books were like to extended skinnes or Parchments. And then, may not the compariſon well be (from the matter, not from the form) of their ſhrivelling like a skin or patchment before the fire? How ever, is not this Scroul, or Book here ſaid to be complicated, or *rolled up*, or *together*? Whats here then for the magicall or aſtrologicall Lecturer, to peep, or pore upon, whereby to ſpell, or ſpie mens fates, or fortunes? Moreover, are not the heavens here compar'd, or deſcribed as paſſive, and not as active? And what *Magician* will account of them ſo, in his way of lection? or Aſtrologer, in his way of configuration? Furthermore, if they will adde to this, that place (*Revel.* 6.14.) then let them ſee and ſay; whether that be to be underſtood of the materiall, or of the myſticall ſtarrs and heavens? Laſtly, is not the Prophecy here a judgement? Now, though we may grant their judicious vaticinations to be grounded upon ſuch a thing: yet one would think they ſhould not ſeek to ground them upon ſuch a place.

Gen. 44.5. *Wot ye not, that ſuch a man as I, can certainly divine?*

Whether *Joſeph* was ſuch a Diviner as he ſeemed? Nay, the ſecond queſtion is, whether he ſeemed to be ſuch? If he now pretended to auguriſing, divination, or ſoothſaying, for the diſſembling or concealing of himſelf from his *Brethren*; this was not to be approved in him; Much leſs can it

countenance

countenance the pretenders hereunto, who would diſſemble with all the world, ſo long as they can poſſibly conceal their jugling and preſtigious unpoſtures. Yet he ſayes not, *I can divine*: but *ſuch a man as I, he can divine.* Wherein he diſcovers the pravity, not of his perſon, but of thoſe in place. It being (great like) with the *Egyptians*, as with the *Perſians*; the greater men, the greater Magicians; the greater Perſonages, the greater Planetarians. And why ſhould he ſay, *Wott ye not*; if this very thing were not too notorious? who can imagine that *Joſeph* Would vainly boaſt himſelf in ſuch a ſuperſtitious faculty: that had ſo modeſtly denied himſelf in a true divine gift? *Chap.4.verſ.16.* And therefore, why may wee not accept the word in a good ſenſe; not for a ſuperſtitious and ſorcerous, but for a prudent and politick conjectation? It is ſo taken, *Chap.30.verſ.27.* and 1 *King.*20.33. and why not ſo here, rather than there? Admit the ſame word (from his own mouth) be taken in an ill ſenſe, *verſ.5.* yet is there not a difference betwixt the perſons ſpoken of; an heatheniſh Prince, and an holy Patriark? Likewiſe in the act, and uſage of Divination, and an allegation? As alſo in the thing it ſelf, and the manner of it; a ſuperſtitious and ſorcerous divining *in* or *by* a *Cup*: and a prudent policy, in *making triall*, or ſifting and ſearching to find out a Cup loſt, or miſſing? Men of conſcience, taking *Joſephs* practice and example here at the beſt, think it not ordinarily imitable, what conſcience then are thoſe men of that would make it worſe than it was, and yet make it imitable too?

Dan.4.9. *O* Belteſhazzar! *Maſter of the Magicians, &c.*

Whether *Daniel* was a maſter in Magick and Aſtrologie? Is a Name, or appellation heatheniſhly and ſuperſtitiouſly impoſed, any argument of a thing? The King here calls *Daniel Belteſhazzar*, after the name of his God (*verſ.*8.) was he therefore a God? So the King here calls him a Magician; was he therefore ſo? But does he call him ſimply a Magician? nay, but *the Maſter of the Magicians.* Becauſe he had committed to him a civill power over them (as *chap.*2.48. and 5.11.) how does that prove, that he was one of the ſame religious profeſſion? Doe not the *King* and the *Queen* (*chap.*15.11,12.) proclame him to be of a *more excellent ſpirit*, than all the other *Magicians, Aſtrologers, Chaldeans*, and *Sooth-ſayers*? And (*Chap.*1.17.) was not that the ſpeciall gift of God? And ſuch a gift, as he himſelf diſtinguiſhes, and oppoſes to all the skill and power of *Wiſemen, Magicians, Aſtrologers*, and *Sooth-ſayers* whatſoever? *Chap.*2.27,28. Nay, and the King himſelf ſo experiencing, and accounting of it? *chap.*1.20. After all this preferring and diſtinguiſhing: who can now be ſo ſenſleſs, as to compare, and conjoyn them? Say that he underſtood their way; but who can ſay that he did either own or practiſe it? Oh! but he pleaded for them, *chap.*2.24. what, did that argue any complyance with them? Seeing

it was but to save their lives, not to excuse their art. And was there not good reason for it? First the *Decree* was rash, *vers.* 15. Next unreasonable; menacing an extreme penalty, upon an obligation to an unpossibility. *vers.* 10, 11, 27. And lastly, it was unjust, involving the innocent and unconcerned. For the slaughter of *Daniel* and *his fellows*, together with the rest, was not only intended, but pursued, *verse* 13, 18.

Act. 7. 22. *And* Moses *was learned in all the wisedome of the Egyptians, &c.*

Whether *Moses* was an Artist in Magicall and Astrologicall learning? Must the *Holy Ghost* needs be understood to mean (by *the wisedome of the Egyptians*) their Magick and Astrologie; which (in truth) was their most superstitious folly? Ought we not rather to interpret it of their politick prudence? in that it followes thereupon, *Hee was mighty in words and in deeds*; that is, eminent both for counsell and action. And if his *words and deeds*, be understood his *lawes* and *miracles*; and their *wisdome* their magicall Astrologie; would the *Holy Ghost* have connexed these inconsistencies in one commendation? Would *God* have spoken to *Moses, as a man speaketh unto his friend* (Exod. 33. 11.) if he had been one that had spoken with the *Devill*, as with his *familiar*? Does not *the Lord* distinguish, and prefer him, to other kinds of his own *Prorophets*? *Numb.* 12. 6, 7. How then presume we to compare, and conjoyn him, to such kind of Prognosticators, and Presagers?

He was learned, or educated & brought up from a child. His Tutors (while he was brought up in *Pharaohs* Court) might indeed be such: but does it necessarily follow, that he himself was so? Suppose (as some doe) that hee might be partly tainted with it while a youth, and under their institution: but when he came to be a man, did he make it his profession? Hee that *when he was come to years, refused to be called the son of Pharaohs daughter*, (*Hebr.* 11. 24) would he indure to be called a *Son of Art*, an *Astrologer*, a *Magician*? Say rather, that he was instituted in the Theory of it: is it evill to know evill? Might not his understanding be somewhat informed, without the depravation of his will and affections? He might know it, to detect it, to reprove it, to inhibit it: but did he teach, approve, or practise it? When, or where made he use of any such kind of Science, in any kind of enterprise or attempt? Nay, did not *Moses* oppose himself to *Pharaohs* Magicians? and did not *Jannes* and *Jambres* resist *Moses*? Were they now of one society? Nay, why did they not now upbraid it to him, if ever it had been so? In brief, who would once imagine him to be one of them, whom God himself had selected as his Minister, to promulge his [illegible]gainst them; and every kind, and act, and use of them? *Levit.* 19. and 20. 6. *Deut.* 3. 1, 2, 3, 5. and 18. 10, 11, 14.

Mat.

Mat. 2. 1, 2. *Behold, there came Wisemen from the East to* Jerusalem,

Saying, Where is he, that is born King of the Jews? *for we have seen his Star in the East,* &c.

1. Whether the *Magi*, that came to *Christ*, were so called in the good or in the bad, or else in a middle sense? Because in this place (and in this place alone) the name of a *Magician*, hath (with many) the favourable translation, and interpretation, to be accepted as a middle word (and a middle word, not in relation to their common and profane art but in consideration of their speciall and extraordinary vocation and office) shall therefore the profession and practice of Magick, be held a thing indifferent? Yea, will they therefore boast it to be not *ungratefull*, or not *distastfull* to the *Gospell* it self? Is it not so to it, when it speaks of *Simon Magus*, and of *Elymas* the *Sorcerer*, or *Magician*? Doth not the holy Scripture often make mention of the *Devill*, and *Sin*? and are these therefore to be collected as not ungratefull to it? And what if a word be not ungratefull, or distastefull to it (because therein is properly no turpitude; and because it serves but to discern and discover the evill, and so is not evill) is the same therefore to be concluded as concerning the thing signified? should it once be so much as imagined (by understanding and consciencious men) that the *Holy Ghost* (having so often reproved and abhominated the thing) should here approve of it; yea or of the name, with reference to it? Although (among profane Authors) the name of a Magician was taken sometimes in the good part, and sometimes in the bad; as the art, or practice was presumed to be of things lawfull, or unlawfull: yet why should such a thing be admitted in sacred Scripture, where it is wholy condemned? If we look unto the origination of the word, (which is various, and in various languages) we find it commonly noted with an ill notation of the name. But leaving the originall and signification of the word for obscure and uncertain (as the greatest Criticks are fain to doe) let them (who have a mind to commend this word unto us) shew us what good they can observe in the use and practice of it, or of those that have been named by it. And after they have done all, what can they doe, but beg a fair interpretation by way of some equivalence or resemblance? to conceive that the μάγοι among the *Persians*, was as the σοφοὶ among the *Greeks*, and the *Sapientes* among the *Latines*, Or that the *Magi* among the *Persians*, were like to the *Chaldeans* among the *Babylonians*, the *Hierophants* among the *Egyptians*, the *Scribes* among the *Hebrews*, the *Gymnosophists* and *Brachmans* among the *Indians*, the *Philosophers* among

the *Grecians*, the *Helvonians* among the *Romans*, the *Druids* among the *French*, the *Bards* among the *Brittains*, &c. Alas (ſay they were ſo) yet what have they gained by all this? But if they let goe the name, and will ſit down with the definitions or deſcriptions of Magicians (done by *Rabbins*, *Greeks*, *Latines*, *Philoſophers*, *Poets*, *Hiſtorians*,) (but I may ſay nothing of *Divines*, and *Chriſtians*) will they not find themſelves at a further loſs? But (to look again upon the Text) grant they are here called not *Magicians* barely, but *Magicians of the Eaſt*, (though the conſtruction will not well bear it for *from the Eaſt*, has reference to their profection, not their profeſſion) what of all that? were the *Magi* the honeſter for comming from that coaſt or place? And if they were ſo there, does not that caſt a brand upon Magicians in all others coaſts and places? And what though they were ſtill called *the Magi* after their comming to *Chriſt*, or converſion? was not *Saul* called *Saul* after his converſion? and *Matthew* called the *Publican*, and *Simon* called *Zelotes*, after their vocation? Is it neceſſary that all mens names ſhould be changed upon their converſion? or thoſe that were, were they changed becauſe they were of ill ſignification, or import? or was the name of *Magi* not ſo, becauſe not then changed? And what though *Simon Magus*, and *Elymas* have ſome Paraphraſes added to the name of *Magician* (as it is ſaid of the one, *that he bewitched the people*, Acts 8.9, and of the other, that he was *a falſe Prophet*, Acts 13.6.) Does that argue that the *Holy Ghoſt* approves of the name, without thoſe Paraphraſes? Nay, doe not thoſe Paraphraſes or Synonyma's further clear what the *Holy Ghoſt* intended by that name? For how did *Simon Magus bewitch* the people, but by his *Magick*, or *Sorceries*? Acts 8.11. Oh! but *Magus* is the interpretation of *Elymas*, Acts 13.8. And *Elymas* ſounds well both according to the *Hebrew*, and *Arabick* derivation. It may ſound and ſignifie well, or ill; as the *derivator* pleaſes to fancy, or labours to allude. But is the good or bad ſignification of a name, ſufficient to make the thing ſignified either good or bad? His name was *Barjeſu* or *Bar Jeſus*; and did that approve him for the *Son of God*, or of *Jeſus*? Magicians were wont to arrogate and uſurp unto themſelves good names or titles, thereby to colour their wicked myſteries and practices. *Simon Magus gave out that himſelf was ſome great one*; and thereupon came to be accounted *the great power of God*, Acts 8. 9.10. Doe the Scriptures uſe to interpret an obſcure thing, by an obſcurer? And therefore why may we not interpret the *interpreting*, to be no other, but his own arrogating, or others accounting? But (to be brief) may we not reſt ſatisfied with theſe interpretations of

all

all his names at once? *A false Prophet*, ther's the name of his profession; a *Jew*, ther's the name of his nation; *Barjesus*, ther's the name from his Parents; *Elymas*, ther's the name of his education (for might he not be brought up, and instructed in *Elymais*, a City in the Country of *Persia*, where the Magicians were educated?) and *Magus*, ther's the name of his practice. And thus the knotty interpretation is easily dissolved, interpreting *Elymas Magus*, for an *Elymaticall Magician*.

2. Whether the *Magi* were the first attendants our Saviour met withall in this world? What say they (besides the Angells) to *Mary* and *Joseph*, and *the sheapherds of the same Country*? Certainly, if they came not (as some think) till about twelve dayes after the Nativity; or (as others) not till about two years after (which they collect from *verse* 16.) then met *Christ* with many attendants, ere they came. But what if they had been the first attendants, was it their art Magicall that did dispose, or invite them thereunto? Or did they (as they were *Philosophers*) acknowledge him in the flesh before that he himself discovered it? Without all doubt, had not he himself first discovered it to them by his *Spirit*; not only all their art, but even *the Star* it self had been insignificant, and altogether insufficient to such a purpose. Grant they had been the first Converts, and Confessors; yet was it not in all their Magick, or Philosophie, to præoccupate his own revelation, nor his promises to his Church, nor yet so much as the sense and experiment of his comming in the flesh; already known and acknowledged by Saints of other natures, much better than themselves. Why may we not take *Magi* here, not for an artificiall, or a professionall; but for a nationall and a gentilitiall name, or appellation? There are expresse promises for the calling of the *Gentiles*; but not of the Magicians. There the *Evangelist* proposes it as a thing stupendious; *Behold, there came Wisemen from the East to* Jerusalem? making as it were a wonder (considering their art) for to see Magicians to come unto *Christ*. Wherefore we conclude, that nothing (from their call, or conversion) was now præfigured in respect to their professions, but to the Nations; They being thus the first fruits of the *Gentiles*, not of the *Magicians*. Having relation to the promised calling, not as *Magi*, not as *Wisemen*, Isa. 33.18. 1 Cor 1.20.26. but as *from the East*, Isa. 41.2. and 43.5. Mat 8.1.

3. Why God would call the *Magi*, or Magicians to Christ? Not because they were Wisemen, or men well morrallized; nor because they were Priests, and Prophets, and Theologues and Divines, teaching and serving God aright in their way of Religion; nor because they were

were Kings and Princes, and Magiſtrates, and Lawgivers, and Counſellours, &c. Not that any their good uſe of naturall gifts, and ſtudies, did any whit diſpoſe them to ſupernaturall grace, and dutie; nor that they were the apter to heavenly contemplation for their Stars ſpeculation; nor that divining predictors had any affinity with Divine Prophets, nor yet that all ſuch as are worſe Magicians than they were, ſhould thereupon preſume to come to *Chriſt*, as they did: But becauſe *God* would thus magnifie his good will; and *Chriſt* his free grace; and the *Holy Ghoſt* his bleſſed power to Sinners of all nations, profeſſions, conditions: that as none ought to preſume; ſo none might deſpair.

4. Wherefore would he call them by *a Star*? Not that the celeſtiall creatures ſet forth *God, and Chriſt*, otherwiſe than as the terreſtriall doe. For it is ſpoken of one, as well as another, *the inviſible things of him, from the creation of the world, are cleerly ſeen, being underſtood by the things that are made, even his eternall power and Godhead.* Rom. 1. 2. Not that the myſteries of Grace are more to be read in the book of the Heavens, (but a book of nature, as well as the earth) although (as it were) of a whiter paper, or a fairer character. Not that the heavenly bodies are *Gods Image*, as ſome of the earthly are; neither yet bear it before them, as they doe. Not becauſe the Stars have any peculiar attractive vertue in them, to draw men to *Chriſt*, or Chriſtian profeſſion. For why then have the greateſt Aſtrologers been (living and dying) the arranteſt *Jews*, and greateſt *Pagans*? Much leſs to commend to them their Star-gazing art, or to indulge them in the ſuperſtitious errors, or countenance the preſtigious practices of it. No; but to captivate them in their own wiſedome; and to condeſcend to their own capacities, and to inſtruct them (the vanity of them being laid aſide) from their own ſtudies, and exerciſes. Namely, that the creatures (celeſtiall, or terreſtriall) may become (in their kind) our tutors to God-ward; if they be rightly uſed, and not ſuperſtitiouſly or profanely abuſed. That the Stars are not the Governours of the world: but only ſerving as a guide to him, that governs both them, and the world. That they are more than their naturall and common motions, that bend to this end, or can guide in this way. That this new Repreſentative was but the ſhadow to him, who was the true bright *Star*, (Num. 24. 17. Revel. 22. 16.) to whom all the reſt they found in the Heavens, were not ſo much: and (as for thoſe they feigned in their ſchems and tables) nothing at all; nay worſe than nothing.

5. From what region of the *Eaſt* came theſe *Magi*? Becauſe the originall

originall word is plurall, ſome thereupon obſerve ſeverall parts or diviſions of it; And are themſelves divided in the determination, when they ſay (upon as good grounds one, as another) from *Perſia* from *Chaldæa*, from *Arabia*, from *Æthiopia*, from *Ægypt*, from *Meſopotamia*, *&c.* and one of them from one Country, and another from another. And indeed no man can certainly ſay, whether of one or other. This I urge, that ſince their Country is unknown; muſt it not be ſo for their condition? and ſo for their profeſſion? their Magicall profeſſion (I mean) for the manner of it? In as much as Magicians (of ſeverall Countries were not all alike) in Philoſophie, Morality, Politie, Religion, Superſtition, Divination, Incantation, Preſtigiouſneſs, Impoſture, Sorcery, *&c.* How then are theſe *Magi* to be diſcerned?

6. In, or at what time came theſe *Magi* to *Chriſt*? And at what time did this *Star* appear firſt unto them? Upon the firſt part of the queſtion, opinions are not only various, but contrarious, *viz.* Upon the ſame day that Chriſt was born. *Item*, at the ſame time, and together with the *Sheepheards*. *Item*, not at the ſame time. *Item*, not till after the *Purification*. *Item*, about thirteen daies after the Nativity. *Item*, not till a year, or about two years after. *Item*, that they rode upon ſwift *Dromedaries*, and ſo come thither the ſooner. *Item*, that they were miraculouſly provected; and as it were carried along in the ayr. *Item*, that they ſuffered many adventitiall and ordinary delayes in their journey. So upon the ſecond, opinions are the like, *viz.* That the Star appeared long before the day of the Nativity. *Item*, that it appeared juſt upon the very day. *Item*, that it appeared not till after the day. All which opinions, as they are all of them impoſſible to be reconciled: ſo the moſt of them are eaſie to be refuted. But this is the thing to be obſerved; If they came ſo ſoon; how farre diſtant was the *Eaſt*, from whence they came? If they came ſo late; how were they the firſt attendants? If the *Starre* appeared ſo long before the day of his Nativity; how was it the ſigne of him already *born*? If juſt upon the day; how could they come thither on that day ſo farre as from the *Eaſt*? If it appeared after his Nativity (as indeed it did, being the ſigne of one *born* already) what influence could it have upon the inſtant of his nativity? and what could they (in all their art) collect to that purpoſe? and if they could not thus calculate, from *His* peculiar *Star*; what preſumption then is it in them, who have attempted, and pretended to doe it, from the common ſtarres, and their ordinary conſtellation at the inſtant of his Birth?

7. Whether this *ſtarre* was one or many? Moſt certain it is (from each particular in the text) that it was but one ſingle ſtarre. *We have*

ſeen (all of us as one, and at once; not one of us one ſtarre, and another, another) a *ſtarre* (ſingularly, not plurally ſtarres) *His ſtarre* (peculiarly, and none elſe but his) and *the ſtarre*, or *that his ſtarre* (and that alone, or none but that) *in the Eaſt* (in that coaſt only.) But who but *Mathematicians* gave occaſion to this queſtion? Did not *Albumazar*, in feigning *Virgo* the Sign in the Zodiack, to be compacted of many ſtarres, reſembling a Virgin, carrying a Child in her arms, and it holding an eare of *ſtarres* in its hand? And did not other Mathematicians, and Magicians fancie, or feign the like concerning the apparition of this ſtarre in *Bethlehem*? And did not this give occaſion to ſome kind of Chriſtians, not onely to embrace this, but to deviſe other ſuperſtitious figments? of which I ſpare now to ſpeak. Onely I cannot but note thus much to the purpoſe; that this *ſtarre* being a ſtarre by it ſelf, did ſignifie by it ſelf, and not in conjunction with any other ſtarre whatſoever. What ground or colour then is here for conjunctions, and their kinds of ſignifications?

8. Whether this was a new *ſtarre*, and extraordinary; or one of the old and ordinary ſtarres? Not an old ſtarre, or one of them created from the firſt Creation. Becauſe, it is called *his ſtarre*: Now how prove they, that any ſtarre (from the Creation) is affixed, or attributed to any individuall perſon or action? The *Magi* made it a marvell to have ſeen it, which they needed not to have done, had it been a common ſtarre. It ſigned a thing paſt, not future; for it betokened one already born, and withall invited to come and *worſhip* him. It ſhone as well by day, as by night. It appeared and diſappear'd anomalous to ordinary ſtarres. It moved not circularly, but directly. It moved not only from Eaſt to Weſt; but from North to South. Its motion was not perpetuall, but interrupted. It moved but ſlowly (according to the pace of the *Magi*) not in a rapide motion, as other ſtarres. It was in a lower or inferiour ſituation, as a guiding miniſter; which other ſtarres are unapt for, by reaſon of their elevation. It was as of a brighter qualitie: ſo of a leſſer quantitie, than other Starres. After the end of its office and miniſtry, it vaniſhed: whereas other have their conſtant office, and yet remain the ſame they were from the Creation. It had no naturall influence upon inferiour bodies. It appeared but to ſome certain perſons; not to all, nor yet to many, within the ſame *Horizon*, or *Hemiſphere*. It is thought to have been a ſtarre, not ſo much in ſubſtance, as in ſimilitude. Now being this was neither Planet, fixed Star, nor Comet; but a new ſtarre, extraordinary, ſingular, and accounted different from all other ſtars in nature, ſubſtance, quantity, quality, ſite, motion, duration, ſignification, and effects; Wherefore then

then should such a singular apparition be drawn to a generall observation? as if it did approve such significations in other stars, which it self did not signifie? or countenance such collections in others, and by others: which the *Wise-men* themselves could in no wise collect from it? Nay, in as much as this Star which signified *Christ* new born, was new, singular, extraordinary, miraculous; is not this a strong argument against ordinary portents or significations, of ordinary stars, in ordinary births?

9. Whether the *Magi* were solely, and sufficiently instructed by this *starre*, concerning the birth of *Christ*? Some have thought that they took notice of the Star for a long time before; and yet they undertook not their journey, till they were immediatly stirred up by the motion of Gods Spirit, and that all we Christians doe easily believe. Were they brought then, or invited hereunto by their speculation or by revelation? by their art, or by their faith? They confesse they had *seen his Starre*; and yet nevertheless they are enquiring, *Where is he that is born King of the Jewes?* Why could they not collect from the Starre one circumstance, as well as another? the place of his birth, as well as the time? especially seeing the place was the chief circumstance that the Starre was intended to portend, *vers.9.* But does not this imply, that their art or speculation was not sufficient to inform them: and therefore they are referred to inquire of the *Law* and *Prophets*, for their certain, and precise instruction? Doe the Stars use to tell what the state, and conditions of the person newly born already is: and not rather (as they pretend) foretell what it shall be afterwards? yet here they speak of one *that is born King of the Jewes.* And had they learnt this from the Star only, or their art; had that been a sufficient warrant for them to *come* and *worship* him? It must needs be Idolatry, Superstition, and not divine worship, that is taught, or induced to, by meer humane art or science. If they apprehended him a temporall King (as some have supposed, from their inquiring after him in a temporall Court) this was a defect of revelation, nay, was it not an error of their speculation? But whereas some speak of a diabolicall suggestion, because they were Magicians: howbeit it is not to be thought that the Devill can suggest any thing directly tending to Divine worship. For my part I charitably believe that *Christ* had revealed himself unto them, before they ever saw the Star; in as much as they were taught to call it *his Star* upon the first sight thereof. Yet that they learnt this from the Starre; or either this, or the Starre, from *Seths* Pillars, or Books; or from *Balaams* prophecies: the faith of those traditions I leave with the Authors. And proceed further to argue their insufficiency notwithstanding all these. If the *Magi* could certainly collect from this Star, the time of *Christs*

Nativity; Why then did they reſolve *Herod* ſo uncertainly, both for time, place, and perſon? as appeareth *verſ.*7. and 16. For his ravening and raging ſo rudely, and wildly, was doubtleſs according to their information upon his inquiry. If you ſay, they underſtood all preciſely; only (knowing *Herods* intent to ſo barbarous cruelty) they therefore gave him an evaſive and deluſory anſwer. And were they indeed thus adviſed of ſuch his intent, whereof *Joſeph* and *Mary* were yet ignorant *verſ.*13. Nay? 'tis evident, they were unadviſed, till they were warned of it in a *Dream*, *verſ.*12. And therefore (no doubt) had an intent to have returned, and informed him according to his inquiry, had they not been otherwiſe inhibited, *verſ.*12. Indeed it is ſaid, *Herod ſaw himſelf mocked of the VViſe men*, *verſ.*16. But that was not as touching their reſolution, but their return. However, touching their latter, not their former reſolution. But this is ſtrange! and yet not ſo ſtrange as true: Theres more certain prognoſtication from a *Dream*, than from a ſtarre. For the *ſtarre* informed them not ſo much as of the action: but a *dream* adviſes them of the very intention. It was *his dream* (divinely immitted) and not *his Star* (miraculouſly exhibited) which did inſtruct them concerning his ſo imminent, and extreme perill. What a dream then, and leſſe than a dream, is that of the ordinary ſtarres: to make them to preſage acts, intents, events, (both arbitrary and contingent) from the firſt moment of a mans Birth; even to the laſt of his Death?

Mat.16.2,3. *When it is evening, ye ſay, it will be fair weather; for the ſkie is red.*

And in the morning, it will be foul weather to day: for the ſkie is red and louring. O ye Hypocrites! ye can diſcern the face of the ſkie; but can ye not diſcern the ſignes of the times?

Luk.12.54,55,56,57. *When ye ſee a cloud riſe out of the Weſt, ſtraightway ye ſay, there commeth a ſhowre; and ſo it is.*

And when ye ſee the South-wind blow, ye ſay, there will be heat, and it commeth to paſſe.

Ye Hypocrites, ye can diſcern the face of the ſkie, and of the earth: but how is it, that ye doe not diſcern this time?

Yea, and why even of your ſelves, judge ye not what is right?

Whether *Chriſt* (in theſe places) reproved all, or approved any kind of judiciall Aſtrologie? Undeniable it is, that *Chriſts* words are not only univerſally, but totally tending to reprove. As obſerve, I. The perſons reproved (*Phariſees*, *Sadduces*, *People*) for *Hypocrites*. And why for Hypocrites? Is it not becauſe Star-mongers, and weather-wizzards,

wizzards, nature-scrupters, and fortune spellers; if they pretend to Religion or Christianity, together with Magick and Astrology, are commonly as arrant hypocrites in the one, as impostors in the other profession. As pretending a search into natures secrets, so far forth as it may set forth God, and lead unto him: yet so wandring in abstruse speculations, and useless vanities, as doe indeed blind with superstition, and so seduce the farther from him. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; even his eternall power and Godhead. *By the things that are really made*; not by the things that are fantastically imagined. And therefore their foolish heart being thus darkned, as to become so vain in their imaginations; professing themselves to be wise (before the men of the world) they are indeed become *Fooles*, in the account of God, and all good men. Or, does he not therefore call them *Hypocrites*; because professing themselves to be teachers of the *Law*, and expounders of the *Prophets*; they notwithstanding rather addicted themselves to vain observations, unnecessary studies, unprofitable Prognostications? Oh! how hard a thing is it, for a *Divine*, to turn a *Diviner*, and not to turn *Hypocrite* (if not Atheist) withall? 2. The occasion reprooved; In that they came tempting him, and urging him to shew them a *sign* from *Heaven*. *Tempting* him. Who are greater tempters of God, than Magicians and Astrologians; together with all such as seek unto them, to be resolved by them? As either feigning the creatures, which are not: or applying the creatures that are, to those ends and uses, for which God never ordained them. A *sign* it is they would have. This fault in them is plainly and sharpely reprooved. *Mat.*12.39. 1 *Cor.*1.22. And is it not a fault reproveable in Christians, and professors of Religion, who ought to be led (both in matters politick, and ecclesiasticall) by ordinary rules, and certain promises: and not to look after extraordinary and uncertain signs and tokens. And it must be a sign *from heaven* too. Why? were not all *Christs* signs upon earth (his feeding the hungry healing the diseased raysing the dead) sufficient to convince them of his *Messiaship*? It is well worth the observing upon this occasion; that of all thosigns and wonders which *our Saviour* wrought in, and among the inferior creatures, he not once (in all his life, and acts) medled to make any kind of portent in or among the superior creatures; the Stars, and Planets. And why so? but because he would not have Magicians and Astrologers to arrogate his Patronage, or obtrude his pattern. Because providence is sufficient to rule and govern the world,

without Prognoſtication. Becauſe the prophecies and promiſes are compleat for the ordering and ſtrengthning the Church without predictions and preſages. Becauſe he would teach men to keep themſelves within the ſeveral ſpheres of their own ſerviceable activities: and not to be curious in inquiring, nor ſuperſtitious in depending upon ſuch things as properly concern them not. 3. Their Art, or skill (in the generall) reprooved. *O ye Hypocrites! ye can diſcern the face of the skie, and of the earth.* O ye Hypocrites! (that are buſily prying into the abſtruſe miracles of nature, and profanely neglect to take notice of the hidden and wonderfull things of God; That flatter and Sooth up others, to a doating preſumption of thoſe things, which yee your ſelves doubt of, and (among your ſelves) deride; That terrify others in a vain ſuperſtition of thoſe things, which you your ſelves are ſtupidly ſecure of) *ye can diſcern* (that is, not ſo much by the judgement of a certain knowledge: as by the opinion of an uncertain conjecture) And what can ye diſcern? but the *Face* (the apparition, the ſhadow) but the heart and body thereof ye cannot; *ſc.* the ſubſtance, and truth. All is but *the face of the skie*; and theres all your Aſtrologicall: and *the face of the earth*; and ther's all your Magicall skill. 4. Their Art or profeſſion reproved even in the leſs unlawfull particulars. *When yee ſee a c'oud, &c. the skie red, &c. ye ſay, it will be fair weather, it will be f ul; there commeth a ſhower, it will be hgat.* We eaſily grant, it is not ſo much the occaſionall obſervation of theſe things, that he reproves: as the ſuperſtitious, and addicted profeſſion. For theſe things have their naturall and ordinary cauſes: and ſo may be moderatly obſerved *to come to paſs*; or to have their common effects. But in the aſſerting, or pronouncing upon theſe things, he reprooves (and that juſtly) their arrogation of authority to themſelves; *ye ſay*: their indeliberate raſhneſs; *ſtreightway ye ſay*. and their peremptory determinatenes; *ye ſay, it will be to day.* Now if he reproove this manner of Prognoſticating in things that have their naturall cauſes: how much more doth he ſo in things that have not? And how then ſhall our Prognoſticators goe unreprooved (by *Chriſt* and all good Chriſtians) who preſume to ſay (of themſelves, unadviſedly and peremptorily) not only, it will be fair weather; it will be foul weather: but it ſhall be a fair child, it ſhall be a foul child; and that not only for the face and temper of it; but for the fortune and manners? 5. Their deſect of a better skill (yea of the beſt ſcience) is here reproved. *Can ye not diſcern the Signs of the times? how is it that ye diſcern not this time*, viz. Of the Meſſiah, of *Chriſt*, of the *Spirit*, of the Goſpell, of grace, of the Church,

Church, of the Ordinances, and of the Chriſtian Common-wealth? Away then with all ſuperſtitious hearkning to weather-wizzards, Planet Prognoſticators, and fortune ſpellers: for who ſo ignorant and altogether unacquainted with the times of *Chriſt*, and of Chriſtian profeſſions (whether it be for their flouriſhing, or their tryals) as indeed are they? 6. Their defect or neglect of conſcientious judgments reprooved: Why, *even of your ſelves, judge ye not what is right?* Can ye judge of an externall event, which may peradventure be? and will ye not judge out of an internall principle, what ye ought neceſſarily to doe? the judgment of nature, the judgment of Art, they are often in the wrong; it is the judgment of conſcience only that is in the right; Why then ſhould we believe, or aſſent unto the curious; where we find not the conſcientious judgment? where is obliquity, but in the judicials of Aſtrologie? where is arctitude but in a conſcience informed by Theologie? Nay, may there not be ſo much rectitude even in an Aſtrologers conſcience as to convince him (beſides his perſonall, and morall) even of his artificiall obliquity? Nay and beſides, may not a man judge of what is right, juſt, true, good, poſſible, probable, neceſſary, convenient (as touching nature, morality, pollicie, Religion) and that *even of himſelf* (by reaſon, prudence, conſcience) without the Art, or the Artiſts, of Magick, or Aſtrologie?

Sect. II.

2. Whether Magicians and Aſtrologers (theſe places being taken from them, which they pretend to make for them) can evade or exempt themſelves (their friends, and acts, and arts) from theſe following places of Scripture; that make ſo expreſly and directly againſt them?

Deut. 18. 10, 11, 12. *There ſhall not be found among you any one that uſeth divination, or an obſerver of times, or an enchanter, or a witch.*

Or a charmer, or a conſulter with familiar ſpirits, or a wizzard, or a necromancer.

For all that doe theſe things, are an abhomination unto the Lord: and becauſe of theſe abhominations, the Lord thy God doth drive them out from before thee.

WHether Magicians and Aſtrologers be to be tolerated among Gods people? I remember what I have elſewhere ſaid upon this place in brief, concerning Witches. The queſtion is, whether it be not applicable

applicable to Magicians and Astrologers also? and if so; then their not being tolerated by God, and among Gods people, is out of question. 1. Therefore who is such an one, *that useth divination?* One that divineth divinations. Whose divinations are of his own divining, of his own head, of his own art. Whose divinations are nothing (nothing in nature, and truth) but as he himself divineth, or deviseth, pretending and presuming not only to foreknow all things knowable, or imaginable, or fecible, or probable; but to foretell any future contingent, arbitrary action, secret and particular quality and condition; and what shall happen to such a person or such a State. Now if both name, and thing be not proper to Magicall Astrologers; let them consult (besides their own consciences) the learned *Hebricians*, and their own *Rabbins* especially, in the confest use and application of the word. 2. Who is *an observer of times?* Not he that observeth times and seasons for long or short, light or darke, hot or cold, dry or wet: but he that observeth dayes, for white or black, fortunate or unfortunate, lucky or unlucky, good or bad: as to the enterprizing, or atchieving of naturall, politicall, and religious actions. And are not these the proper observations, and instructions, both made, and taught by Astrologers? If (upon another ground) it be translated, *an observer of the clouds*: does not that come nearer to them, as touching the matter of their art? And if it be translated from that word, which signifieth an *eye*: it yet again serves to note their superstitious speculation, and præstigious inspection. But which of them soever be the aptest Etymologie, they cannot but apprehend themselves both meant, and mentioned; if they observe Authors and Translatours; ours, or yet their own. 3. Who is an *Inchanter?* A Sooth-singer, by canting numbers: or a Sooth-sayer, by calculating numbers. Or a conjecturing, and experimenting *Augur*. And is not that such a Prognosticating Sooth-sayer, or Sooth-saying Prognosticator; as doth it only from his own conjecture; and hath nothing to proove it, but meerly the experiment. 4. Who is a *Witch?* Not only he that acts by a diabolicall compact, and power: but he that acts præstigiously and delusively, upon any part of nature whatsoever. Such were the *Magicians* of *Egypt*, Exod. 7. 11. And if they will rest with the *Rabbinicall* description of the word and the man that is meant by it; it signifies such an one, as professeth the art of the Stars, to deduce a *Genius* down from heaven, and intice it by certain characters, and figures; fabricated at certain hours, and under certain courses of the Stars: and so using or imploying it to any mans commodity or discommodity, as he listeth:

liſteth: yea and for the preſagition and prædiction of things hidden, abſent, and future. 5. Who is *a Charmer?* He that uſeth ſpels, figures, characters, ligatures, ſuſpenſions, conjurations, or (as the word it ſelf ſpeaketh) *conjoyneth conjunctions.* Now if you aske, what kind of conjunctions? I anſwer, beſides that with the Devill (in a compacted confederacy) and that with thoſe of their own ſociety: why not thoſe alſo amongſt the Starrs and Planets? Seeing thoſe alſo are conjunctions of mens own conjoyning: that is, made to conſpire to thoſe ſignifications, and events, to which themſelves were never yet agreed. 6. Who is *a conſulter with familiar ſpirits?* What? he that hath conſociation with a wretched *Imp?* or confariation with a petty *Muſterell?* or that mutters and mumbles from a Spirit, in a bottle, in a bag, or in his own belly? or he that interrogates ſuch a Familiar, either mediately by conſulting, and aſſenting; or immediatly, by tempting and provoking? Yea, and he too, that can whiſper, if not with the Spirits that rule in the ayr; yet with thoſe ſpirits which (he ſayes) not only move, but animate the celeſtiall bodyes. And then proclame you a pleaſing preſage; if you will but fill either his bottle, or his belly, or his bag. For, he tells you the Spirit will not ſpeak to your advantage, if theſe be empty. 7. Who is *a Wizzard?* A cunning man, a wiſe-man, a Magician, an Artiſt, or (in truth) a *Scioliſt.* That is, one whoſe idle ſpeculation of vain curioſities, makes him arrogantly to preſume, or ſuperſtitiouſly to be preſumed, to know, and foreknow that, which (in good earneſt) he knows not; neither is well and throughly able to judge of it, after it is now not unknown to all. For (ſaving the ſagacity of *Satans* ſuggeſtions) he knows as much by the underſtanding of a reaſonable man, as he doth by the corner of a *Chimera-beaſt.* Ask the *Rabbinicall Magician*, and he has ſo much underſtanding as to tell you what is meant by that. I count the *Jewiſh* wizzardly fable not here worth the relating; no though the wizzard himſelf be tranſlated from it. 8. who is *a Necromancer?* He that takes upon him to Preſage or Divine to the living from the dead, *id eſt*, Dead corps, dead ſacrifices, dead idols, dead pictures, dead figures; yea, and dead or liveleſs Signes and Planets too. The *Holy Ghoſt* uſes other words, plain enough expreſſing both their votes and feats; or arts and acts. (*Exod.*7.11. *Iſay* 47.13. *Ezek.*21. 21,22. *Hoſ.*4.12. *Dan.*5 11.) to let them underſtand, it is not in all their evaſion, to eſcape his comprehenſion; yea, and that in ſome ſuch words, as were otherwiſe of honeſt ſignification, and laudable uſe. To let them know again, that it is not the arrogation, or attribution of a good name, or tearm, that can make it a good art, or lawfull profeſſi-

on. And therefore they have ſmall cauſe to glory in uſurping to themſelves ſuch an appellation, as the Scripture ſometimes retains in a middle acception. But have I not ſaid enough, both to include them, according to the ſcope of the place: as alſo to exclude them, according to the tenour of the caſe, I have here handled?

Iſa. 41. 21, 22, 23, 24. *Produce your cauſe, ſaith the Lord, bring forth your ſtrong reaſons, ſaith the King of Jacob.*

Let them bring them forth; and ſhew us what ſhall happen; Let them ſhew the former things, what they be; that we may conſider them, and know the latter end of them; or declare us things for to come.

Shew the things that are to come hereafter, that we may know that ye are Gods: yea, doe good, or doe evill, that we may be diſmayed, and behold it together.

Behold, ye are of nothing, and your work of nought: an abomination is he that chooſeth you.

Whether the Devill, and his prognoſticating Divines, be able to indure the diſquiſition and examination of God, and of his divine Prophets? *Produce your cauſe*; make manifeſt (if you can) your whole art, and profeſſion. Wherefore doe ye adjure one another to Sorcerie in your half-hinted myſteries? are neither God, nor good men capable of them, nor worthy to receive them? Come, produce your cauſes; let us hear what naturall cauſes there can be for your ſo peremptory predictions, upon arbitrary notions and fortuitous events? Bring forth your *ſtrong* men, your Artiſts: and your *ſtrong* reaſons, the true Demonſtrations of your Art. *Let them*, (the Idols, their Oracles, Augurs, and all the aruſpicate Preſagers) *bring forth* (into reall art, or effect) *and ſhew us* (by true propoſitions) *what ſhall happen* (by way of contingent, or meer accident.) *Let them ſhew the former things, what they be*: For if they be ignorant of things paſt heretofore, how can they be intelligent of things future, or that ſhall be hereafter? And if things paſt be not yet preſent to them: doubtleſs things to come are farre abſent from them. But let them ſhew the former things, *that we may conſider them*. How? recollect them, as if out of our mind and memory? Nay, that we may ſee whether their recollection of them be worth our conſideration. Or *ſet our heart upon them*: to give credit, or aſſent unto them. *And know the latter end of them*. For if they can recall things from the firſt; they are the better able to inform us what ſhall become of them to the very laſt. And if things be preſent

to

to them from the beginning; we may the rather believe them, that things are not abſent or hidden from them, as touching their latter end. *Or declare us things for to come.* If they be blind behind, ſo that they cannot look back; but have only their eyes in their foreheads, to ſee before them: then let them (even as concerning thoſe things) *make us to hear* (*ſc.* both infuſe a faith, and bind a conſcience, to believe them, as touching the futures which they take upon them to foretell.) What talk ye of ſome immediate and imminent probables (ſuch as even ſenſe may gheſſe at; or preſent hopes, or fears, eaſily ſuggeſt?) *Shew the things that are to come hereafter.* Manifeſt your preſcience of things afar off: as well as your preſent ſenſe of things neer at hand. But alas! ye are not able certainly to foreſee what may come to paſſe within an hour: how much leſſe are ye able to foretell what ſhall come to paſſe after an age? Doe either this, or that infallibly; *That we may know that yee are Gods.* Not Devills, not Idols, not Diviners, not Soothſayers, not Prognoſticators; Nay, not Angels, not Prophets, not Apoſtles; no, but very Gods. For to foreknow, and foretell things to come, this is the ſole property of a true God, and of none elſe but one worthy to be ſo known, confeſſed, honoured, and adored. *Yea, do good, or doe evill.* Not Morally; for ſo, evill indeed ye may do, ſo farre as ye are permitted: yet good ye cannot doe, becauſe not thereunto endowed. But Remuneratively: let your Starres and Planets not onely ſigne, but cauſe good fortune, or reward to good men: and bad fortune, or puniſhment to evill men. *That we may be diſmayed.* This benignity, and ſeverity of theirs would indeed ſtrike us with ſome aſtoniſhment; either of terrours, or admiration. But tell's not of their indiſcriminate and confuſed benefices, or malefices (to our vain hopes, or fears,) unleſs you can order them ſo, as that we may *behold them together, ſc.* God, as well as man, to approve them: and we, as well as you, to prove and experiment them. Otherwiſe, why ſhould wee believe you can foreſee ſee ſuch things, as none can ſee but your ſelves? But ſince you are not able to let us behold your Art together with you: this we can behold without you; and ſo can all that are wiſe, beſide you. *Behold ye are of nothing.* Is not there the vanity of your perſons? *And your works of nought:* is not there the invalidity of your Art? *An abomination is he that chooſeth you.* Is not there the guilt and plague of every proſelyte and client of yours? And now, think not eaſily to evade; it is God that thus diſcepts with you, *ſayth the Lord.* Yea, *ſayth the King of Jacob*: It is God, that not only diſputes againſt your cauſe, but pleads the cauſe of his Church againſt you.

Iſa.44.25. *That fruſtrateth the tokens of the lyars, and maketh Diviners mad, that turneth wiſe men backward, and maketh their knowledge fooliſh.*

How God dealeth not only with Aſtrologers, but with their Art? *He fruſtrateth* (depriving that of a due end, to which he never vouchſafed a true cauſe,) *the tokens* (fancied and feigned ſignes, from calculated, and prognoſticating Aſpects, and Conjunctions) *of the lyars*; (commonly expounded of feigning and falſifying Aſtrologers, that Predict, and preſage neither from the truth of nature, reaſon, nor faith.) *And maketh Diviners mad*; Mad, in giving them over to break their own brains about needleſs curioſities, and abſtruſe vanities. Mad, in a proud and inſolent conceit, and boaſting of their own art and learning; above all other mad in their phrenetick ſuggeſtions, ſublime inveſtigations, confuſed apprehenſions, obſcure expreſſions, ambiguous preſagitions, ſuperſtitious Ceremonies and preſtigious practices. Mad, at the fruſtration of their own bold Predictions. Mad, at wiſe mens diſcovery of them; and conſequently at the worlds deriſion and contempt. Mad, with envy at the truth of God, Church and Miniſtry. And mad, in the horrour and diſtractions of their own helliſh hearts and conſciences. *And turneth wiſe men backward*; Such as account themſelves the onely wiſemen; and yet while they pretend to make progreſſe in knowledge and vertue, are themſelves become retrograde, and turned backward into Idolatry, Superſtition, Atheiſm, Prophaneſſe, Sorcery, *&c.* Turned backward; while they read the Stars now backward, now forward; now for a fortune, now for an infortune; now for this ſide, now for that. Turned backward; when they find rebuke, and reprehenſion: where they lookt for praiſe and promotion *And maketh their knowledge fooliſh*; From their own conviction, confeſſion, retractation; by the infallible judgement of Gods word and truth; in the clear diſcerning of all wiſe-hearted Chriſtians, and to the palpable experiment of all rationall men. What? not only the Artiſts fools, but the Art it ſelf folly? Away then with that excuſe, from the folly, errour, and ungroundedneſs of the Artſmen: ſince there is ſo little ground (beſides errour and folly) for the Art it ſelf.

Iſa. 57,12,13,14. *Stand now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth; if ſo be thou ſhalt be able to profit, if ſo be thou mayſt prevail.*

Thou art wearied in the multitude of thy counſells: Let now the Aſtrolo-

Aſtrologers, the Starre-gazers, the monethly Prognoſticators ſtand up, and ſave thee from theſe things that ſhall come upon thee.

Behold, they ſhall be as ſtubble, the fire ſhall burn them; they ſhall not deliver themſelves from the power of the flame; there ſhall not be a coal to warm at, nor fire to ſit before.

What uſe, and end of Aſtrologers, in times of extreme and imminent dangers? Can there be any help, or hope in that Art or power, which the *Holy Ghoſt* thus rebukingly derides? *Stand now* (he ſpeaks to *Babylon*, the mother of Magick, Aſtrologie, and Witchcraft; and that in an admonition to all Nations:) *Now*, that divine vengeance, and common calamity is at hand. Now indeed is the uſuall time for theſe Arts and Artiſts to be boldly and buſily ſtanding up, or ſtarting out: but can they (upon ſuch exigents) ſtand up with Faith, and Fortitude, and Patience? Alas! the wretched *Magicians* were not able to *ſtand* before the plague of a *boyle*: how then can they ſtand up in a greater judgement? And if not ſtand up themſelves, how ſhould they now ſtand others in ſtead? why then ſhould others ſtand with them? Oh! let all take heed how they ſtand with ſuch (by crediting, confiding, countenancing, or conniving) leſt God give them all over to fall together. What more dreadfull token of judgement inevitable, and ineluctable, than whan God deſiſts from his gracious and ſerious dehorting: and ironically invites to perſiſt (one with another) in evill and unlawfull wayes? *Stand now with thine inchantments, or conjunctions.* Lo! there may be Inchantments in Conjunctions. And lo! maleficall and ſorcerous ſinnes are not only appopriated to the actors only: but to them alſo that conſult, aſſent, credit, confide, countenance, connive, excuſe, juſtifie, or (in any way) ſtand with them. *And with the multitude of thy ſorceries.* Lo again! how one kind of malefice induces to another: and how they all agree to multiply, through countenance or connivance. *Wherein thou haſt laboured from thy youth.* O tedious labour! in an abſtruſe art. O vile labour! in a vitious art. O impious labour! in a prophane art. O fruitleſs labour! in an unprofitable art. O horrid labour! in execrable immolation. O ſordid labour! in loathſome inſpection. O ridiculous labour! in vain obſervation. O ſervile labour! in ſuperſtitious attendance. O toyliſome labour! in preſtigious fabrefaction. O loſt labour and time! to be inſtituted, and educated to ſuch a practice or profeſſion. O endleſs labour! to begin it in youth, and not to deſiſt from it in old age. But were all they of *Babylon* ſolely and wholly trained up to this ſortilegious trade?

Great like not. What then would the *Holy Ghost* here teach us? but that the educationall, and professionall, are to be imputed, and accounted for Nationall sinnes. *If so be, thou shalt be able to profit, if so bee thou mayst prevail, sc. profit* thy self; or *prevail* against thine Adversaries. Oh wretched art! that can neither doe good, nor defend from evill. Would it not be folly, and madnesse then, to think that a Prognostication, or Astrologicall Prediction, should any whit advantage or avail, either for the fortifying of our own, or the infringing of our enemies power? But the repeated (*if so be*) is not to be neglected, for Peradventure intimates something of a supposition, but more of a dubitation. And therefore though magicall practices and predictions may sometimes prevail, or (through Gods permission) be sometimes suffered to take effect; yet are they not to be trusted to; because the utmost of them is but in a peradventure. *Thou art wearied in the multitude of thy counsells.* What fruit? what issue? what end should there be of humane consultations; if they should be either regulated by or respective to the consultations of the Starres and Planets? How would one counsell beget another? and how would they so weary out all at last? *Let now the Astrologers* (or inspectors of the heavens, that can only look and talk;) *The Star-gazers* (that pretend to pry into them, to spy out more than they portend;) *The monethly Prognosticators* (that undertake to predict what shall befall every month, not only as touching the ordinary disposition of the weather; but the extraordinary inclination, yea, & necessitation of free actions & meer contingencies, or contingent emergencies in humane affairs.) Let them *stand up, and save thee, from these things that shall come upon thee.* When did God oppose, or menace, or challenge his own ordinances and means of ignorance, or impotence? Whose institution (I pray) must this art of theirs be then? O miserable counsellers, and comforters! have ye an Art, and a light, to foresee and foretell? and have ye neither promise, nor office, to prepare or prevent? How uncomfortably doe ye foreshew good, that know no means to procure it? How desperatly doe ye foretell evill, that have no power or vertue to prevent it? But how should they indeed save others, that cannot save themselves? *Behold, they shall be as stubble*; They, with their strawy science, and chaffie conscience; *the fire* (of indignation and wrath) *shall burn them* (them as well as the rest, nay and before them.) *They shall not* (by all their charming and enchanting) *deliver themselves from the flame* (of externall judgement, internall horrours, eternall confusion.) Their own *Planets* are all combust: yea, and *peregrine* too. For albeit they now fare well, and keep them-

selves

ſelves warm by their own fires (and mean-while ſtudy here to ſet others on fire) yet (an event which Gods Spirit propheſies, though their own ſtars and ſpirits preſage it not unto them) the time is comming, when *there ſhall not be a coal* (of their own left unto them) *to warm at, nor a fire* (in their own houſes) *to ſit before.*

Jer. 10. 2. *Learn not the way of the Heathen, and be not diſmayed at the Signs of Heaven; for the Heathens are diſmayed at them.*

Was Aſtrology then an art, or ſcience? becauſe he ſaith, *Learn not.* No; but it was a trade or *way*; and that was enough to teach it. And yet it was but an *Heathenish* way; and that was enough to inhibit it. And a way that wrought an Heathenish, faithleſs *fear*; and that was enough to deterre it. No ſuch fear at the Signs of Heaven, but in learning of ſuch a way. Therefore he ſaith, *and be not diſmayed at the Signs of Heaven.* At what kind of ſigns? Thoſe of the divine ordination? nay, but thoſe of the Diviners machination. As is expreſs to be obſerved; 1. From the Occaſion, or Induction, *Learn not the way of the Heathen.* He ſaith not *wayes* (plurally) as if he ſpake now of all their abhominations in generall: but *the way* (ſingularly) to note, that he more ſpecially now intended it of ſome certain particular. Say it was Idolatry; yet it was ſuch, as preciſely tended to divination, or divining Prognoſtication. And therefore he inhibits to *learn* ſuch an *Heathenish* way as might induce to a ſuperſtitious conſtruction, through their ſoothſaying interpretation of the celeſtiall prodigies. 2. From the nature and kind both of the Signs and Fear; *And be not diſmayed at the Signs of Heaven.* Of the ſigns. What? the naturall and ordinary ſigns? what terror and conſternation can there be at ſuch, as are intended for beauty, and comfort? when *Signs* are ſaid to be *of, in,* or *from Heaven*; then are they to be underſtood not of the naturall: but if not of the myſterous, then altogether of the porteuntous, and prodigious. And thoſe not ſo prodigious in themſelves; but made more ominous by mens ſuperſtitious obſervations and predictions: which he therefore elſewhere calls *the Signs of the Lyars.* As for the Fear, what other means he, but the ſuperſtitiouſly ominating? Would he animate, or hearten any, againſt a due reverence of his own Ordinances or judgements? what ſhould Gods ſigns ſimply teach but Gods fear? and that he himſelf would never forbid. 3. From the Subject, or example; *For the Heathen are diſmayed at them.* And are heathenish paſſions and affections imitable to Gods choſen people? And what was it that made them ſo diſmayed? but their corrupt natures, blind minds, faithleſs

faithleſs hearts, guilty conſciences, ſuperſtitious opinions, and inordinate affections: and all theſe aggravated by their ominating prognoſticators. Now ſeeing ſuch heatheniſh fears are forbidden, as concerning extraordinary and prodigious ſignes: what kind of Chriſtians then are they; whom the ordinary ſignes put either into ſuch fears, or hopes?

Act. 19. 19. 20. *Many alſo of them which uſed curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thouſand pieces of ſilver.*

So mightily grew the word of God, and prevailed.

Which is the right way preſently to reform Magick and Aſtrology? Is it not according to this example, firſt to reform the Artiſts, and then the Art? Muſt not they be well *beaten*, and *wounded*, by the *evill ſpirits*, of their own guilty conſciences? Eſpecially, for *taking upon them, to call over* (by adjuring, impreeating, and deprecating) *them that had evill ſpirits* (whether of obſeſſion, temptation, ſuperſtition, curioſity) adding thereunto (in a preſumption of more vertue and vigour to their charming, and inchanting) *the name of the Lord Jeſus*. As if they thus indeavoured to reconcile Aſtrologie, and Theologie, Geomancy, or Goetie and the Goſpell, Divination and Divinity. Again, muſt they not *flee out of their houſes* (their *Zodiacall houſes*) and that *naked*, or quite ſtript of all their ſuperſtitious phantaſies, and vain obſervations? And again, muſt they not *fear*, and *believe*, and *confeſſe*, and *ſhew their deeds*, and *magnifie the name of the Lord Jeſus*? *Fear*, in a deep apprehenſion of Gods juſt diſpleaſure; *believe*, through a lively faith in his gracious promiſes; *confeſſe* their ſins in generall; *ſhew their deeds*, declare their magicall and ſorcerous practiſes in ſpeciall: and *magnifie the name of the Lord Jeſus*; admire and adore the wiſedome, power and goodneſs of God, in that excellent myſterie of mans redemption. Now the perſons thus converted; whats to be done for the reformation of the Art, but after their example? *Many of them which uſed curious arts, brought their books together, and burned them before all men. Many of them*; for all the converts now, were not *exorciſts*, or Magicians. And therefore, what ſtarting hole is here to ſurmiſe that ſome of them did not ſo? *They brought their books together*, one as well as another, with a common conſent, that none of them might eſcape, of what kind, authority, or edition ſoever. *And burned them before all men*; voluntarily, and not by compulſion of the

Law;

Law; evidently, and not under a pretext; and that to the testimony and satisfaction, as well of the world, as of the Church. And what books were they, that were thus served? Books of *curious arts*; Unheard-of curiosities, and well-worthy to be unseen. But what? would the *Holy Ghost* thus extenuate the malefice and malignity of their contents? or would he thus, if not elevate, yet alienate their studies, or rather *Practices?* Oh no; but to inform us, that the books were worthy to be burnt, not only for the abstruse curiosity; but for the triviall impertinency that was in them. And so much the originall word imports properly; and so instructs further: that magicall, astrologicall and chymicall books; and all such works upon which a man bestowes superfluous pains (as being unnecessary, useless, unprofitable, impertinent, besides a mans own calling, and to no edification of others) are good for nothing else, but to be burned. But herein is the example the more admirable; in that *they accounted the price of them, and found it fifty pieces of silver.* Belike they counted all dung, now that they had wonne *Christ*: and determined hence-forward not to know any thing, save *Jesus Christ*, and him crucified. Aht who shall perswade our Magicians, Astrologers, and Chymists to doe so? Prize they not their old misty fragments, and fresh two penny Pamphlets more than so? Nay, will they not hazzard the burning of their souls, rather than the burning of their books? And if they will not bestow the burning of them; who will save them the labour, and doe it for them? Ah shame, and woe of superstition and prophanesse! what books (now of late are grown into request with many) more than these? Is not *the Book*, the book of books, layd aside; while these are taken up? Here is Divinity set after Divination, and Prophecies undervalued to presages; and promises, to *Promisers*, and the Gospell to their *Goetie*. How are the *Planetarian elections* preferred to the election of grace? and men more inquisitive now after their *fatall destiny*; than eternall predestination? If this be not a just complaining let the Time speak; If this be not a right arguing, let the Text speak. They burnt their books, *so mightily grew the word of God, and prevailed.* The growth and prevalency of Gods word was the cause of burning their books: and so was this a signe of that. Now God grant that his word may *grow* in mens hearts and consciences, and prevail against mens errours, and opinions: and then we may easily gheese what will soon become of all these gheesing books; and the like.

Sect. III.

3. *Whether ever any depravations, corruptions, adulterations, or wreſting applications of Scripture-places, and paſſages, was more hereticall, blaſphemous, ſuperſtitious, impious, prophane, impertinent, groſſe, abſurd, and ridiculous; than thoſe that are ſo notorious in Magicall and Aſtrologicall Authors, old and new? And whether the bare recitall of them be not a ſufficient refutation, in the judgement, not only of ſpeciall faith, but common reaſon?*

Adam that gave the firſt names to things, knowing the influences of the heavens, and properties of all things, gave them names according to their natures, as it is written in *Geneſis*, *Gen.*2.20.

According to the properties of the influences, proper names reſult to things; and are put upon them by Him, who numbers the multitude of the Stars, calling them all by their names; of which names *Chriſt* ſpeaks in another place, ſaying, *Your names are written in heaven*, Luk.10.20.

There is nothing more effectuall to drive away evill Spirits, than muſicall harmony (for they being fallen from that cœleſtiall harmony, cannot indure any true conſort, as being an enemy to them, but fly from it.) As *David* by his Harp appeaſed *Saul*, being troubled by an evill Spirit, 1 *Sam.*16.23.

As the Sun doth by its light drive away all the darkneſs of the night, ſo alſo all power of darkneſſe; which we read of in *Job*; *As ſoon as the morning appears, they think of the ſhadow of death*, *Job* 24.17. And the *Pſalmiſt* ſpeaking of the Lions whelps ſeeking leave of God to devour, ſayth, *The Sun is riſen, and they are gathered together, and ſhall be placed in their dens*; which being put to flight, it follows, *man ſhall goe forth to his labour.*

Chriſt himſelf while he lived on earth, ſpoke after that manner and faſhion, that only the more intimate Diſciples ſhould underſtand the *myſtery of the word of God*; but the other ſhould perceive the *Parables* only. Commanding moreover, that *holy things* ſhould not be given *to doggs*, nor *Pearls* caſt to *Swine*. Therefore the *Prophet* ſaith, *I have hid thy words in my heart, that I might not ſin againſt thee.* Therefore it is not fit that theſe ſecrets which

are

are among a few wiſe men, and are communicated by mouth only, ſhould be publickly written. Wherefore you will pardon me, if I paſſe over in ſilence many, and the chiefeſt ſecret myſteries of ceremoniall magick.

Hence (for the naturall dignifying of a perſon fit to be a true perfect Magician) ſo great care is taken in the Law of *Moſes* concerning the *Prieſt*, that he be not *polluted* by a *dead carcaſſe*, or by a *woman*, a *widow*, or menſtruous; that he be free from *leproſie*, *flux of blood*, *burſtnes*, and be *perfect in all his members*; not *blind*, not *lame*, not *crook-backt*, or with an *ill-favoured noſe*.

Not only the *knees* of *earthly*, *heavenly*, and *helliſh* creatures are *bowed*, but alſo inſenſible things doe reverence it, and all tremble at his beck; when from a faithfull heart, and true mouth, the name *Jeſus* is pronounced; and pure hands imprint the ſalutiferous ſigne of the *Croſſe*. Neither truly doth *Chriſt* ſay in vain unto his Diſciples, *In my name they ſhall caſt out Devills*, &c. unleſſe there were a certain vertue expreſſed in that name over devills, and ſick folk, ſerpents and poiſons, and tongues, *&c.* Seeing the power which this name hath, is both from the vertue of God the inſtitutor; and alſo from the vertue of him who is expreſſed by this name; and from a power implanted in the very word.

Of this ſort were the Gods of the Nations, which did rule and govern them, which *Moſes* himſelf in *Deuteronomie* calleth *Gods of the earth*. To the which all Nations were attributed, not ſignifying others, than the heavenly ſtarrs, and their ſouls.

That the heavens, and the heavenly bodies are animated with certain divine ſouls, is not only the opinion of *Poets* and *Philoſophers*; but alſo the aſſertion of the Sacred Scriptures, and of the Catholicks For *Eccleſiaſtes* alſo deſcribeth *the ſoul of heaven*. Cœleſtiall bodies are animated, becauſe they are ſaid to receive commands from God; which is only agreeable to a reaſonable nature; for it is written, *I have injoyned a command on all the ſtars*. Moreover, *Job* ſeemeth to have fully granted, that the ſtarrs are not free from the ſtain of ſin; for there we read, *The ſtars alſo are not clean in his ſight*. Which cannot verily be referred to the brightneſſe of their bodyes.

The Maſters of the *Hebrews* think, that the names of *Angells* were impoſed on them by *Adam*; according to that which is written, *The Lord brought all things which he had made unto* Adam, *that he ſhould name them: and as he called any thing, ſo the name*

of it was. Hence the *Hebrew Meculiabs* think, together with the Magicians, that it is in the power of man, to impose names upon Spirits.

Many prophecying Spirits were wont to shew themselves, and be associats with the souls of them that were purified; examples whereof there are many in sacred writ. As in *Abraham*, and his bond-mayd *Hagar*, in *Jacob*, *Gedeon*, *Elias*, *Tobias*, *Daniel*, and many more. So *Adam* had familiarity with the Angell *Raziel*; *Shem* the Son of *Noah* with *Tophsel*; *Abraham* with *Zadkiel*; *Isaac*, and *Iacob* with *Peliel*; *Ioseph*, *Joshua* and *Daniel*, with *Gabriel*; *Moses* with *Metattron*; *Elias* with *Malhiel*; *Tobias* the younger with *Raphael*; *David* with *Cerniel*; *Mannoah* with *Phadael*; *Cenez* with *Cerrel*; *Ezekiel* with *Hasmael*; *Esdras* with *Uriel*; *Solomon* with *Michael*.

There is a kind of frenzy which proceeds from the mind of the world. This doth by certain sacred mysteries, vows, sacrifices, adorations, innovations, and certain sacred arts, or certain secret confections, by which the Spirit of their God did infuse vertue, make the soul rise above the mind, by joyning it with deities and *Damons*. So we read concerning the *Ephod*, which being applyed, they did presently prophesy.

Rabbi Levi affirmeth that no propheticall dream can be kept back from his effect, longer than twenty two years. So *Joseph* dreamed in the seventeenth year of his age, and it was accomplished in the 39. year of his age.

A humane soul when it shall be rightly purged and expiated, doth then, being loosed from all impurity, break forth with a liberall motion, ascends upwards, receives divine things, instructs it self, when happily it seems to be instructed elsewhere; neither doth it then need any remembrance or demonstration, by reason of the industry of it self: as by its mind (which is the head and Pilot of the Soul) it doth (imitating by its own nature the Angels) attain to what it desires; not by succession or time, but in a moment. For *David*, when he had not learning, was of a *Sheepheard* made a *Prophet*, and most expert of divine things. *Salomon* in the dream of one night, was filled with the knowledge of all things above and below. So *Isaiah*, *Ezekiel*, *Daniel*, and the other *Prophets*, and *Apostles*, were taught.

If there be a deprecation (a magicall deprecation) made for the destruction of enemies; let it be commemorated, that God destroyed the *Giants* in the *Deluge* of waters; and the builders of *Babel*,

Babel, in the confuſion of tongues; *Sodome* and *Gomorah* in the rayning of fire; the hoſte of *Pharaoh* in the Red Sea; and the like: adding to theſe, ſome maledictions out of the *Pſalms*; or ſuch as may be gathered out of other places of Scripture. In like manner, when we are to deprecate (ſtill magically deprecate) againſt dangers of waters; let us commemorate the ſaving of *Noah* in the flood; the paſſing of the children of *Iſrael* thorough the Red Sea; and *Chriſt* walking dry ſhod upon the waters, and ſaving a Ship from ſhipwrack, commanding the winds, and waves, and lifting up *Peter* ſinking in the waters of the Sea, and ſuch like. But if a prayer be neceſſary for obtaining oracles, or dreams, whether it be to *God*, *Angels*, or *Hero's*; there are many places offer themſelves out of the old Teſtament, where God is ſaid to talk with men; promiſing (in very many places) preſages, and revelations; beſides the propheticall dreams of *Jacob*, *Joſeph*, *Pharoah*, *Daniel*, *Nebuchadnezzar*, in the old Teſtament, and the Revelation of *John*, and *Paul*, in the new.

In conſecrations (magicall conſecrations) of Fire, Water, Oyl, Books, Swords, *&c.* Read holy Writ, and thence apply ſuch attributes, names, words, phraſes examples, as are ſuitable, *&c.*

We call *Damons* holy becauſe in them God dwels; whoſe name they are often ſaid to bear: whence it is read in *Exodus*, *I will ſend my Angell, who ſhall goe before thee, obſerve him, neither think that he is to be deſpiſed; for my name is in him.*

In like manner, certain conſections (magicall conſections) are called holy, into which God hath put the ſpeciall beam of his vertue: as we read in *Exodus*, of *the ſweet perfume*, and *Oyl of annointing.*

We reverence the image of a *Lamb*, becauſe it repreſenteth *Chriſt*; and the picture of a *Dove*, becauſe it ſignifieth the Holy Ghoſt; and the forms of a *Lyon*, *Oxe*, *Eagle*, and a *Man*, ſignifying the *Evangeliſts*: and ſuch things, which we find expreſſed in the Revelations of the *Prophets*, and in divers places of the holy *Scripture.* Moreover theſe things confer to the like Revelations and dreams, and therefore are called ſacred pictures.

Amongſt the *Jews* black dayes are the 17. day of *June*: becauſe on that day, *Moſes* brake the *Tables*; *Manaſſes* erected an Idoll in the *Sanctum Sanctorum*; and the walls of *Jeruſalem* are ſuppoſed to have been pulled down by their enemies. Likewiſe the 9. of *July* is a black day with them; becauſe on that day the deſtru-

ction of both the *Temples* happened. And every nation by this way, may eaſily make the like calculation of dayes fortunate, or unfortunate to them. And the Magicians command that theſe holy and religious dayes be obſerved, no leſs than the Planetary dayes, and the celeſtiall diſpoſitions, *&c.*

Whoſoever thou art who deſireſt to operate in this faculty, in the firſt place implore *God the Father*, being one; that thou mayſt be one worthy of his favour: be clean within, and without, in a clean place; becauſe it is written in *Leviticus*, *Every man which ſhall approach thoſe things which are conſecrated, in whom there is uncleanneſs, ſhall periſh before the Lord.*

God accepteth for a moſt ſweet odour thoſe things which are offered to him by a man purified, and well diſpoſed: and together with that perfume condeſcendeth to your prayer and oblation; as the *Pſalmiſt* ſingeth, *Let my prayer, O Lord be directed to thee, as incenſe in thy ſight.* Moreover, the ſoul being the off-ſpring and image of God himſelf, is delighted in theſe perfumes and odours, receiving them by thoſe noſtrils by the which it ſelf alſo entred into this corporeall man. And by the which (as *Job* teſtifieth) the moſt lively ſpirits are ſometimes ſent forth, which cannot be retained in mans heart.

A fortunate place conduceth much to favour. Neither without cauſe did *the Lord* ſpeak to *Abraham*, that he ſhould come into the *land* which he would *ſhew* him; *and* Abraham *aroſe and journyed towards the South.* In like manner, *Iſaac* went to *Gerarah*, where he ſowed, and gathered an hundred fold, and waxed very rich.

Make elections alſo of hours, and dayes for thy operations (magicall operations) for not without cauſe our *Saviour* ſpake, *are there not twelve hours in the day?*

Concerning that *Philoſophie* which you require to know, I would have you know, that it is to know God himſelf, the worker of all things; and to paſſe into him by a whole image of likeneſs (as by an eſſentiall contract and bond) whereby thou mayſt bee transformed, and made as God: as *the Lord* ſpake concerning *Moſes*, ſaying. *Behold I have made thee the God of* Pharaoh. This is that true, high, *occult Philoſophie* of wonderfull vertues.

We muſt dye, I ſay, dye to the world, and to the fleſh, and all ſenſes, and to the whole man animal, who would enter into theſe cloſets of ſecrets (occult Philoſophicall Magicall ſecrets) not becauſe

cause the body is separated from the soul, but because the soul leaves the body. Of which death *Paul* wrote to the *Colossians*, *Ye are dead, and your life is hid with Christ*, And elsewhere he speaks more clearly of himself, *I knew a man, whether in the body, or out of the body, I cannot tell, God knows, caught up into the third Heaven.*

By this (their *theomancy*) they suppose, that *Moses* did shew so many Signs, and turned the *rod* into a *Serpent*, and the *waters* into *blood*; and that he sent *Frogs*, *Flys*, *Lice*, *Locusts*, *Caterpillers*, *fire* with *Hail*, *botches* and *boyles* on the *Egyptians*, &c. By this art of miracles *Joshua* commanded the Sun to stand still; *Elijah* called down fire from Heaven upon his enemies; restored a *dead child* to life; *Daniel* stopt the mouths of the *Lyons*; the *three children* sang songs in the *fiery furnace*. Moreover, by this art, the incredulous *Jews* affirm, that even *Christ* did so many miracles. *Salomon* also very well knew this art, and delivered charms against Devils, and their bonds, and the manner of conjurations, and against diseases.

This is that *Alphabetary*, and *Arithmeticall Theologie* which *Christ* in private manifested to his *Apostles*: and which *Paul* speaketh to the *perfect* only, 1 *Cor.* 2. 6, 7.

John 37. 7. *He sealeth up the hand of every man, that all men may know his work.* This place the *Chirosophers*, or *Chiromancers* abuse, to proove their *Palmistry*; and their jugling Prognostications, by the fictitious lines, and mounts in the hand.

Isa. 1. 16. *Wash ye, make you clean all*: this they apply to the ceremoniall emundations, or purifactions which they prescribe, as requisite to the operations of *Theurgicall* Magick.

1 *Kings* 4. 33. Hereupon they believe that King *Salomon* exceeded in Magicall skill · and that all those things here spoken of, doe bear before them certain powers of naturall Magick.

Dan 4. 33. *Nebuchadnezzar* being driven from among men, and eating grasse as Oxen, *&c.* This they urge as a proof of the possibility of veneficall, and metamorphosing or transforming Magick.

That the *Brazen Serpent* set up by *Moses* in the wilderness, was but a meer *Talisman*; which drove away Serpents, and healed the bitings of them. And that the *Iews* made the *Golden Calf* to no other end than to serve as a *Talisman*; as their Astrologers think, to aucupate the favour of *Venus* and the *Moon*, against the influences

influences of *Scorpio* and *Mars*, which are adverſe unto them.

I know not whether or no, by the very ſame vertue of Reſemblance, which is found betwixt God and man (*Let us make man in our image, after our likeneſſe*) it hath not rightly been affirmed by ſome Divines; that the *Son of God* would nevertheleſs have become man (yet without ſuffering death) though *Adam* had not fallen.

The art of Divination of Dreams is grounded upon reſemblance; as may appear out of the holy Bible, where *Joſeph* foretold the *Cup-bearer*, that within *three dayes* he ſhould be reſtored to his office; becauſe he had dreamed, that he preſſed *three* cluſters of Grapes into *Pharaohs* Cup, *&c.* So at the ſeven years of plenty, and dearth; by the ſeven *fat*, and *lean* kine.

Eccleſ. 1.16,17. & 7.25. By the words ſpoken in the good ſenſe (ſayes *K. Salomon*) we underſtand Sciences Divine, under which he comprehends Aſtrologie: and by the other words in the bad ſenſe, thoſe that are unlawfull; in which number he reckons the Magick of the *Ægyptians*; to which ſome will alſo intitle *Moſes*.

They (the later *Rabines*) ſay, that *Moſes*, who was a learned Aſtrologer, making uſe of his knowledge in theſe ſecrets, gave the *Jewes* thoſe *Lawes*; which he grounded upon the harmony of the *Planetary Zepheros*. As for example, he inſtituted the fourth Commandement, *Remember to keep holy the Sabbath day*; becauſe this day was governed by *Saturn*, who might cauſe thoſe works that were undertaken on this day, to be unproſperous: and that *Moſes* therefore thought it fit, that the people ſhould reſt on this day. The fifth Commandement (*Honour thy father and thy mother*) hath reference to the Sphere of *Jupiter*, which is benign. The ſixth (*thou ſhalt not kill*) to *Mars*, who hath the government of Wars, and Murders. The ſeventh (*thou ſhalt not commit adultery*) to *Venus*; who rules over concupiſcentiall motions; and ſo of all the reſt.

That our *Saviour Chriſt* (*Saturn* having part in his Nativity, and ſo rendring him ſad and penſive) ſeemed to be older than he was. Whereupon the *Jewes* took occaſion to ſay unto him, *Thou art not yet fifty years old*, &c.

Abarbanel ſaith that *Sol* was the chiefeſt from whom they (the Rabbinicall Aſtrologers) took their *Omens* of good: and this was the reaſon (ſaith the ſame Authour) that when God cauſed

King

King *Hezekiah* to be born again, as it were the ſecond time; hee made choyſe of the *Sun* to be the ſign by which this miracle ſhould be wrought.

*Pſal.*19.4. *Their line is gone out through all the earth.* We may underſtand it ſpoken of the ſtarrs, which are ranged in the heavens, after the manner of letters in a book, or upon a ſheet of Parchment.

*Ier.*1.14. *Out of the North an evill ſhall break forth,* &c. or *ſhall be opened.* We may render this Prophecie in theſe words, all evills ſhall be deſcribed, or written from the northward. And if written, then certainly to be read from this ſide. Moſt properly therefore doe wee in this *cœleſtiall writing*, begin to read diſaſters, and misfortunes, from the Northern part.

Ieſus Chriſt when he was on earth, with the duſt of that earth he made the *blind* to ſee; and of meer *water* he made *wine*. Theſe were the viſible elements of his Phyſick or rather (ſo the notion offend you not) of his *Magick*. But ſhall I ſhew you his library, and that in this threefold Philoſophie? Obſerve then firſt, and cenſure afterwards. *Have ſalt in your ſelves*; and again, *you are the ſalt of the earth*; and in a third place. *ſalt is good.* This is his minerall doctrine Will you know his vegetable? It is in two little books, a *Muſtard-ſeed* and a *Lilly*. Laſtly, he hath his *animal* Magick; and truly, that is a ſcrowl ſealed up. I know not who may open it. *Hee needed not that any ſhould bear witneſſe of man, for he knew what was in man.* And what of all this blaſphemy, ſayes ſome ſplenatick Sophiſter? No more but this, its eaſie to *obſerve*, and *cenſure* at once.

I have ever admired that diſcipline of *Eliezer*, the ſteward of *Abraham*, who when he prayed at the well in *Meſopotamia*, could make his *Camels* alſo *kneel*. I muſt not believe there was any *Hocus* in this; or that the ſpirit of *Banks*, may be the ſpirit of prayer. Why believe you any Magick to be in it then?

Jacob makes a Covenant with *Laban* that all the *ſpotted*, and *brown cattell* in his *flocks* ſhould be aſſigned to him for wages. The bargain is no ſooner made, but he finds an *art* to multiply his own colours; and ſends his Father-in law almoſt a wooll gathering. *And Iacob took him rods of green poplar*, &c. As for this practice of *Iacob*, namely the propagation of his *ſpeckled flocks* it is an effect ſo purely *magicall*, that our moſt obſtinate Adverſaries dare not queſtion it. Good words here pray; threatned

men live; and may bee permitted to speak truth.

Ioseph being 17. years old an age of some discretion, propounds a *vision* to his *Father*; not loosely and to no purpose (as we tell one another of our dreams) but expecting (I believe) an interpretation; as knowing that his Father had *skill* to expound it. The wise Patriark, being not ignorant of the *secrets* of the two *Luminaries*, attributes Males to the *Sun*, and Females to the *Moon*, then allows a third *signification* to the *minor Stars*; and lastly, answers his Son with a question: *What is this that thou hast dreamed?* &c. Now (I think) no man will deny but the interpretation of dreams belongs to Magick, *&c.* I speak of a *Physicall* exposition, as this was, *&c.*

I have said ye are Gods; a name communicated to them, because they had the *power* to doe *wonders*. For in this *Magical* sense, the true God speaks to *Moses*; *See, I have made thee a God to* Pharaoh, *&c.*

Lest any man should deny that which we take for granted, namely the Philosophie of *Moses*; I shall demonstrate out of his own books, both by reason, as also by his practice that he was a *naturall Magician*. In *Genesis*, he hath discovered many particulars, and especially those *secrets*, which have most Relation to this *Art*. For instance, he hath discovered the *Minera* of man or that substance out of which man and all his fellow creatures was made. This is the *first matter* of the *Philosophers stone*. *Moses* calls it sometimes *water*, sometimes *earth*, Gen. 1. 20. and 2 19 *&c.* But this is not all that *Moses* hath written to this purpose, I could cite many more *magicall* and *mysticall* places: but in so doing I shall be too open. Wherefore I must forbear. I shall now speak of his practice. *And* Moses *took the Calf which they had made; and burnt it in the fire, and grinded it to powder, and strewed it upon the water, and made the children of* Israel *drink of it.* Certainly, here was a strange kind of Spice, and an *Art*, as strange *&c.*

Gen. 28. 12. As for the *Angels*, of whom it is said, that they *ascended* and *descended* by the *ladder*; their motion prooves that they were not of the superiour *Hierarchie*, but some other *secret essences*; for they *ascended* first and *descended* afterwards: but if they had been from above they had *descended* first; which is contrary to the text. And here Reader, I would have thee studie; upon what? upon a frivolous observation from the bare order or position of the words? which (without other grounds and helps, either in the same place,

place, or other plainer places) is alone insufficient for any genuine, and orthodox deduction: and hath been, is, and may be the occasion of infinite incongruous, erronious, false and hereticall collections. Such as this.

Not that I would interpret, but requeſt the ſenſe of the Illuminated; I deſire to know what my *Saviour* means by the *Key of Knowledge*? *Luke* 11.52. Who can forbear to reply being ſo inſolently and ſcornfully provoked? What ever it be that you deſire to know; it is not that which you deſire to teach. Not the Key of *doctorall*, and Magiſteriall *Rabbiniſmes* and *Cabbaliſmes*. Not the Key, or rather pick-lock of nature, *Magicall Chimiſtry*, whereby you think to unlock the *Chaos*. Not the Key of *death*, for *Necromancers* to goe in and conſult with the dead. Not the Key of the *bottomleſs pit*, to bind, or looſe, Spirits and Dæmons, and Devils. Theſe are no Keys of *knowledge*; neither would *Chriſt* have reprooved the *taking away* of theſe: nay it is a *woe*, that they are not taken away. But the Key of the *houſe of* David, the Key of the *Kingdom of Heaven*: underſtand either of Grace or Glory. Had your deſire been ſincere, it had been but conſidering the reſt of the verſe, and comparing it with *Mat.* 23.13. and ye might ſoon have been ſatisfied. The door is open others are going in before you: who forbids you to be entring? but you are ſtumbling at the threſhold their *taking it away*. Why, know ye not, that the *Lawiers*, *Scribes*, and *Phariſees*, *Hypocrites*, had uſurped a power, authority, juriſdiction; an office, calling, miniſtry to expound and teach the *Law*, and the *Prophets*? and this was a *taking* it to themſelves And now they taught *Rabbiniſmes*, *Caballiſmes*, traditions, doctrines of men; and thus they *took it away* from others.

What ſhould I ſpeak of thoſe many *books* cited in the *old Teſtament*, but no where to be found: which if they were extant no doubt but they would proove ſo many reverend invincible Patrons of *Magick*. Every Chriſtian man doubts of that, ſaving your ſelf And ſo of the 27. books mentioned by your *Kim Cim*: ſince you dare to reject, thoſe your ſelf is convicted to numberup.

This fine *virgin water*, or *Chaos*, was the *ſecond nature* from God himſelf; and if I may ſo ſay, the child of the bleſſed *Trinity*. What *Doctor* then is he, whoſe hands are fit to touch that *ſubject*; upon which God himſelf when he works, lays his own *Spirit*? for namely ſo we read, *The Spirit of God moved upon the face of the*

water. And can it be expected that I ſhould proſtitute this my-ſtery to all hands whatſoever, that I ſhould proclame it, and cry it, as they cry Oyſters? What doe you elſe? when you cry, the *egge of nature, Sperme, ſpermatick moyſture, ſalt, ſlimy, unclean viſcuous humidity; virgin water, milk, Mercury; Hyanthes tears, water of the Moon, water, and no water; water of ſilver, Mercury of the Sun, ſecret water, water of the Sea, of life; miraculous white water, permanent water, the ſpirit of the body, the unctuous vapour, the bleſſed water, the vertuous water, the water of the wiſemen, the Philoſophers vinacre, the miner all water, the dew of heavenly grace, the ſeed of divine benediction, heaven of earth, earth of heaven, ſtone, ſalt, fire, cament, balſome, venerable nature, our Philoſophicall Chaos, firſt matter, matrix, mother, mother of the Chaos, quinteſſence, Nothing.* And yet the *waters* upon whoſe *face* the *ſpirit of God* moved, muſt needs be underſtood of this *chymicall, chimericall,* fancy, and foppery.

This *earth to earth,* is juſt the doctrine of the *Magi.* Metals (ſay they) and all things may be reduced into that whereof they are made. They ſpeak the very truth; it is Gods own principle, and he firſt taught it *Adam: Duſt thou art, and to duſt ſhalt thou return.* And ſo let all vain arts, and vile adulterations of holy Scripture.

But I am weary with writing, and have nauſeated the Chriſtian Reader, yet had I not troubled my ſelf, or them, with theſe collections, had I not found them diſperſed in Engliſh, to the great diſhonour of our Church and danger of our people. Nor would I have added a word of reply to the confidence of aſſerting (there's enough in that to overthrow it ſelf) but for the impudence of challenging. And for that cauſe I could willingly have ſaid more, but that I had an eye to the queſtion, and that part of it, whether the recitation be not refutation enough? I am not altogether ignorant or unaware, that theſe are but the ſcatterings and ſprinklings, in compariſon of thoſe wherewith the *Rabbinizing* and *Chriſtianizing Magicians,* and *Aſtrologers,* yea and *Chymiſts* too, ſeek to ſtuff out their portentous volumes; yea to fraight their very fragments, and paint their very Pamphlets: glad to ſnatch at, and crowd in, any place of *Scripture,* upon any occaſion; that ſo they might pretend ſome conſiſtency, nay and convenience of their impoſturous Arts, and Artifices, with the pure word of God. But let all thoſe depravations periſh in their own dung; for any fur-

ther

ther raving of mine; who am loath to rake further into them, unforced.

Chap. II.

2. *From the truth of Faith.*

1. WHether it be not the sole property of the *prime verity* to require simply a *Faith*, or belief unto himself; and to the Doctrine of his divine authority and revelation? and therfore not belonging to any humane art, science, discipline, or institution whatsoever; much lesse to be arrogated to any, that is diabolicall and prestigious yea vain unnecessary and unprofitable. Wherefore then should *Faith* (pure *Faith*) be so precisely required and severely exacted (above all other helps and means) to the study and profession, proficiency and successe of *Magick*, and *magicall operations*.

2 Whether *Magick* and *Astrologie* (as indeed all ascititious, and commentitious errours, and heresies, of any art, study, or profession whatsoever) have not proceeded from a false and superstitious *Faith*: and such as is no whit *analogall* either to the object; or to the end of true religious *Faith*; and not only so, but altogether excessive, and repugnant thereunto?

3. For as much as *Almighty* God requires not a *Faith* in those things which he hath not revealed: Why then should *Magicians* exact it to their mysteries; which they so often check at themselves and one another, for revealing; nay professe, or pretend themselves (whether through envy, or ignorance) as adjured not to reveal?

4. All *Faith* is not only in the Intellect, but also in the Will. And therefore (ere it be believed) how prove they that *Magick* ought either to be assented to, as true, and demonstrable: or yet to be affected, as good and lawfull?

5. Whether all that can be supposed to those they call the *Mathematicall* arts and sciences, be sufficient to acquire unto them an assent of *Faith* properly so called? suppose some probable truth;

is not an aſſent of opinion enough to that? Suppoſe ſome neceſſary truth, is not an aſſent of reaſon ſufficient for that? Suppoſe ſome reall effect, will not aſſent of experiment now ſerve the turn? Is nothing anſwerable to all, or the beſt of theſe but only a *Faith*, which properly is either in God, or of the things of God, or at leaſt to thoſe things which are directly in order to God? But ſuppoſe there be none of thoſe; muſt now this prime aſſent be allowed, where all the other are juſtly to be denied?

6. Right and pure *Faith* is neither of a bare propoſition, although true; nor yet of a meer prediction, although probable: but of a divine promiſe only; and that not only becauſe certain and infallible, but becauſe good and beneficiall: neither is there in either of the other the ſubſtance or evidence of things hoped for; but in this laſt alone. And therefore if *Magicians* and *Aſtrologers* cannot afford us ſuch a promiſe; ought we not juſtly to diſclaim an adherence, acquieſcence, affiance or confidence, in any of their propoſitions, or predictions whatſoever?

7. *Faith* is properly in the heavenly myſteries of divine revelation ſuch as cannot be otherwiſe attained, unleſs they be infuſed; nor otherwiſe comprehended but by faith alone. Now, as for the *Secrets of Philoſophie* are they not acquiſite? and ſuch as may be attained by induſtrie, ſtudy, di courſe, reading, obſervation, art, ſcience, experience? yea, and ſufficiently aſſented to by the light of nature, ſenſe, reaſon, opinion, perſwaſion? And though peradventure ſome *Secrets of Philoſophie* (ſuch as are true and uſefull) may be divinely revealed or infuſed, yet for as much as that is but to the common light of Nature Senſe or Reaſon; which (for aſſent) conſiders not the authority of God revealing, but the evidence of the thing revealed. How then can this be of *Faith*, which is ſpeciall and ſupernaturall altogether?

8. A divine ſupernaturall, infuſed, theologicall *Faith* is given, not becauſe of the appearance or evidence of the thing propounded: but becauſe of the authority and infallibility of the propoſer. And dare they arrogate thus much to their Art? or excuſe their defect of evidence, through a preſumption of infallibility? But if it be a naturall, acquiſite, humane, or civill faith, or aſſent, which they expect; then we ask, where the evidence proof demonſtration, reaſon? For though reaſon follows the firſt, yet it precedes the ſecond kind of faith.

9. Whether a miraculous faith, or the faith of Miracles (ſuch as

as muſt needs be the faith of *Magicall miracles*, and *Aſtrologicall Predictions* abovt *future contingents*) as it is defective in Theologie; ſo it be not exceſſive to Philoſophie? That is, although it be very incompleat in relation to divine doctrine: yet whether it be not too tranſcendent for any humane diſcipline to exact?

10. Whether it may be verily called a faith of Miracles, to give credit unto *Magick* or *Aſtrologie*, becauſe of ſome mirandous or ſtupendious things, either effected or foretold; in as much as we are taught to believe that ſuch things may be done both by falſe arts, and to falſe ends? *Deut.* 13.1.2.3. *Mat.* 24.24. 2 *Theſſ.* 2.9.10.

11. If *Magick* or *Aſtrologie* be (in accurate ſpeaking) a *Science*, as they contend; then let them ſee (with the *Schoolmen*) how the ſame thing can be at once the object of *Science*, and of *Faith*; And if they agree (with ſome of them) to ſay; that the clearer part may be of Science, and the obſcurer of faith. Then, as the clear part muſt both be true and revealed by God: ſo the obſcure muſt be anſwerable to the firſt, and not repugnant to the laſt. But how prove they that?

12. Whether a thing *Contingent* can be the object of *Faith*, ſave only ſo farre forth as ſomething neceſſary is included, and ſuppoſed in it? For a thing meerly contingent is indifferent to either part, and not only ſo but uncertain to both; it may be, and it may not be. And what faith can there be? Indeed an *hypotheſis* of the divine ordination, may make it to be neceſſary immutable, inevitable: and in that relation only it pertains to Faith. And therefore that remains to be proved ere it ought to be believed.

13. Contingents (eſpecially ſingular contingents) are directly known to the ſenſes; and but indirectly to the underſtanding: but how fall they under faith?

14. Is not this *Faiths* order in apprehending and aſſenting to the truth of things *future* and *fortuitous*? 1 To believe that it is *Gods* ſole property to know all things ſimply in himſelf whether paſt, preſent or to come. 2. That the bleſſed *Angels* (which alwayes behold his face) notwithſtanding have not a perfect preſcience even of naturall things (whether in the heavens or in the earth) much leſſe of ſingular accidents and effects; but ſo as God is pleaſed (at the inſtant) to reveal it to them. 3 That the revevelation of things future, to the *Prophets and men of God* was extraordinary, temporary, ſingular. 4. Though the *Devils* (by their experimentall ſagacity, and buſie curioſity) may preſume to gheſſe

gheſſe at many things, altogether hidden to us; yet they are (for the moſt part) deceived as well as deceiving in their preſaging, or predictory ſuggeſtions. Becauſe God (many times) does many things beſides the ordinary way of his providence; and contrary to the common order of Nature. And much more diſpoſes things contrarily, in his ſpeciall converſions of men to Grace. Neither yet doth he permit the *Devill* a power over mens free-wills, to act neceſſarily, or produce effects according to the Devils predictions. 6. That God hath taught *Men* to look after things future, no otherwiſe than temporally by a ſolid providence: and eternally, through a ſound faith. 7. That the *Creatures* (in heaven or earth) may be ſignes, either naturall or prodigious; and ſo tokens either of his mercies or judgements: which although they may be particularly intended; yet are not to be (before-hand) but univerſally apprehended. 8. That no ſuch *Art* is of Gods inſtitution, which teaches men to pry into his Secrets, and to pronounce upon them, otherwiſe than he hath revealed in his *Word*.

15. How can a *Faith* in aſtrologicall Predictions be true and right; when as, by how much they are propounded, or attended, with more peremptorineſs or confidence; by ſo much they are the more ſuperſtitious and unlawfull? For an indifferent opinion and a moderate ſuſpicion in theſe things, is nothing ſo inordinate as an anxious fear or vehemently affected expectation.

16. With what faith or conſcience can we believe their Aſtrologicall predictions? In as much as God hath reſumed the foreknowledge, and fore-ſhewing of things future to himſelf; and hath diſcharged Angels, Devills, and Men, from all ſuch curioſities and preſumptions: and hath expreſly forbidden us ſo often both the conſulting with, and aſſenting to them, *Levit.*26.31. *Iſa.*41.22,23. *Jer.*27.9. *Dan.*2.27,28. *Prov.*27.1. *Eccleſ.*8.7. *Mat.*24.23,24. *Act.*1.7.

17. How can we be perſwaded that *Divining Magicians*, or *Aſtrologians*, are either profitable to the Church, or tolerable in a Chriſtian Common-wealth? In that God himſelf hath not only given the expreſſe Law or Precept for their non admiſſion; but made it a peculiar promiſe to his Church, for their utter excluſion, even in all the kinds of them. *Numb* 23.23. *Deut.*18.10. 2 *King.* 23.24 *Ezek.*13.24. *Mich.*5.12. Yea, and hath made that to be the mark of ſeparation, and note of diſtinction, betwixt his own people, and other Nations, *Deut.*18.14. *Jer.*10.2. *Iſa.*2.6.

18. Should

18. Should we once but admit of Aſtrologicall Predictions to come into our *Creed*; would they not infinitely prejudice the Prophecies, and promiſes of the *Word*? Would they not ſeduce us from deſtiny, to predeſtination by the *ſtarres*? And from naturall inclinations, to propenſions to Grace; as depending upon *Conſtellations*? Would they not perſwade us, that the *Miracles* of *Chriſt*, his *Myſteries* and *Ordinances*, have (all of them) a reference to the *Starres*? And the infuſions of the Spirit, to reſpect the *influxes* of the *Planets*? Would they not make our Wills ſervile, while their decrees are taught to inforce a neceſſitation to Good or Evill? And then, what praiſe, what puniſhment, either for one or other? Yea, how careleſs ſhould we be in the one; and how excuſing in the other? Nay, would they not make us believe our very Souls to be mortall (becauſe thus acted by materialls, and made paſſive under them) and ſo, what ſhould Conſcience of Religion be thought, but a meer imagination; or hope of ſalvation eternall, but a vain dream?

19. Whether it be lawfull for a Chriſtian man, to ſtudy for the attainment of that, which his faith dares not pray for? And how can he there pray with faith, where he hath not a promiſe? And if it be a tempting of God, to invoke or deſire the revelation of future accidents: what is it then, to ſeek to wreſt the ſame from him, by a conjuring, at leaſt, by an over-inquiſitive Art, and over-daring practice thereupon?

20. Whether God may not work by a ſpeciall grace of illumination, and ſanctification, even in the forming of Nature (as in *John* the *Baptiſt*) and then, what have the qualitative influxes of the *Planets*, or their *dominion*, there to doe? But ordinarily, whether the forming of the *new Creature*, be not alwayes wrought by ſpeciall inſpirations, and immediate infuſions? How ſhall it then be believed, that a mans religion, or religious qualities, may be *genethliacally* prognoſticated from the *Starres*, and their *influentiall Conſtellations*?

21. Is the obſervation of the *Sarres*, becauſe of their force: or their force, becauſe of their obſervation? Is mens faith, becauſe of their vertue; or their vertue, becauſe of mens faith? For it hath antiently been doubted, whether any ſuch power as is aſcribed to them; or any ſuch effects as are pretended from them, would ever have followed, but for mens ſuperſtitious obſervations, affectations, perſwaſions, and expectations?

22. For what cause are *Magicians* and *Astrologers* so earnest to require Faith (as principall) both in the Agent and Patient? Is it not to help out the validitie of their art, by the vertue of a vehement, and *strong imagination*? For will not a strong imagination, and a superstitious faith, work as well without a magicall fabrication, or Astrologicall configuration; as with them? Nay, are they not in themselves such a kind of art, and can they not invent, or erect to themselves such a kind of operation; and that every whit as effectuall as those already invented, and erected?

23. Is it not one and the same kind of Faith, in a magicall Operator, and Astrologicall or genethliacall Calculator, a maleficall Sorcerer, a prestigious Juggler, and a superstitious Consulter, or Assentor? If not, its their part (who would discriminate themselves) to shew us the differences that are between them.

24. Whether Astrologers (as touching their way of Predicting and Presaging) ought to be believed, although they speak true, and it come to passe accordingly? In regard that truth is spoken ignorantly, unwittingly, conjecturally, out of uncertain grounds, out of multiplicity of words, out of ambiguous equivocation, by accident; and not only by a divine permission, but by a Satanicall suggestion: and all this with purpose to delude with greater untruths. Doe we not use to mistrust many truths in others, for the telling of one lye? why then should we believe many lyes in These, for the telling of one truth?

25. If this be a thing credible, that there is an ordinary, and perpetuall sufficiency, and efficiency (whereby to foretell of future events (generall and particular) in *Starrs* and *Planets*: wherefore then did *God* still raise up his own *Prophets*, to foretell what should befall; and them extraordinary called, and but temporally inlightened to that purpose?

26. How can *Christians* have a faith in Magick or Astrologie; which (since the time of *Christ*) have occasioned so many idolatrous, superstitious, sacrilegious, atheisticall prophane and dissolute *Heresies*: and all of them so utterly repugnant to the faith?

27. Whether the magisteriall Dictates of a *Jewish Rabbine*, or a *Pagan Philosopher*, or a *Christianizer* compact of them both, be sufficient, either to ground, or move a rationall credence, much lesse a religious Creed, or belief?

28. Whether a faith in the contrary, hath not prevailed to evacuate the vertue, and annihilate the efficacy of a magicall operation, and

and Astrologicall Prediction? And what reason else is there, why their arts and abilities have so often failed them, and they failed in them, before the face and presence of faithfull and pious men.

29. What faithfull Christian professor sometimes peradventure addicted to the study and practice of Magick and Astrologie; whose very Faith (upon his conversion) moved him not to repent, recant, reprove, reject both his presaging arts, books, and Societie?

30. Whether Magicians and Astrologers have (verely and indeed) a faith in their own arts, and artifices? If so, wherefore then use they so manifold ambiguities, amphibologies, equivocations, obscurities, insignificancies, reticencies, restrictions, cautions, fallacies, and evasions?

Chap. III.

3. *From the temptings of Curiosity.*

1. HAth not the *Scripture* sufficiently forbidden to *tempt God*, by a curious scrutinie after all such things as pertain to his secret Will? *Deut.*29.29. *Prov.*25.27. *Eccles.*3.22. *Psal.*131.1. *Eccles.*7.16. *Job* 21.21,22. *Act.*1.7. & 19.19. *Coloss.*1.18. 1 *Thess.*5.1. 2 *Tim.*1.4. *Deut.*6.16. *Psal.*78.8.19. *Mat*16.1. *Luk.*11.16.

2. Are there not many naturall things imperscrutable to humane curiosity; and therefore not to be attempted, without a tempting of God? *Psal.*139.6. *Eccles.*11.6. *Prov.*30.4. *Job.*38. *per tot.* & 9. *per tot* & 41.1,2, &c. *Joh.*3.8.

3. If it behoves a Christian man to be wise according to sobrietie, even in divine things; how much more then in things humane, *Exod.*19.21 *Exod.*33.23. *Job* 11.7,8,9. *Iob* 26.13,14. *Psal.*131.1. *Eccles.*7.16.23,24,25. *Rom.*12.3.

4. Whether a curious indagation of things hidden, absent, future, be not a strong argument of an ignorant mind, an impatient spirit, and a discontented heart, a guilty conscience, a sensuall concupiscence, and an idle life? As not capable of what he inquires; not submitting to his own condition; not satisfied with the present; not pacified as concerning his own deserts and feares; not leaving

his own ſoul, but his body only, and not occupyed in any true vocation.

5. Whether all ſuch curious inquiſitions and ſupervacaneous inveſtigations (as are above tearmed toyes, obſtruſe vanities, difficult follies, ſtudious impertinencies, unquiet ſloaths, or lazy buſineſſes) pertain any whit to the perfection of the underſtanding; and be not rather the diſtemper, and diſeaſe of the fanſie, and the very phrenzy, and madneſs of the mind?

6. To what end is a curious prying into, or interrogating after future accidents? Of whoſe ignorance there's no unhappineſſe, puniſhment, reproach; and of whoſe knowledge there's no glory, reward, comfort. That makes a man neglect the preſent certain, in looking after the uncertain future; and ſo loſe the ſubſtance in gaping after the ſhadow. Whoſe Prediction, or precognition (if of good and true) foreſtalls a man ſo in his expectation, that it wholly takes off the edge of the fruition: if of good, and falſe, it nouriſhes only with vain hopes, and makes but more unhappy in their fruſtration: if of bad, and true, it makes a man miſerable in his own apprehenſion, before he be ſo in the event: if of bad, and falſe, it makes him make himſelf miſerable, whereas otherwiſe he needed not.

7. What arguments are theſe (ſo old, ſo oft repeated) to urge or invite men to a curious inveſtigation of things future, and fortuitous? Becauſe it likens men to the Gods; it argues the divineſs of the Soul; it prefers men to Beaſts. And doth it ſo indeed? Nay rather, hath not his curioſity brought men to be like the Devill? What was the firſt depravation of the divine Image in the ſoul, but that? And have not beaſts (by their own confeſſion) a more perfect preſagition by their ſenſes; than men with all their reaſon can attain unto?

8. Wherefore are *Aſtrologers*, and eſpecially the *Genethliacks*, ſo curious in inquiring into others fates and fortunes: and yet (of all men) moſt incurious in looking into their own?

9. Whether the ſpeculation, and whole practice of *Magick* and *Aſtrologie* (beſides the ſuperſtition and ſorcery) be not a very tempting of God; at leaſt through vain curioſity?

10. Whether the *curious Artiſts* doe not indeed tempt *God* in his *preſent* power, perfection, truth, wiſedome, goodneſſe, holineſſe, mercy, juſtice, preſcience, and providence; and that according to one or other, or many, or moſt, if not all of theſe enſuing particulars?

ticulars? 1. In presuming of, or pretending to Gods knowledge, approbation, power, and assistance; without, nay and against his word, and will. 2. In prescribing, and circumscribing him to circumstances; and especially such as are their own superstitious ceremonies. 3. In labouring to allure God unto their own wils, rather than submitting theirs, to his. 4. In searching not only besides the Scriptures; but besides all that God hath been pleased to reveal. 5. In deserting of Gods known way; to invent or prescribe their own way for the cognition, acquisition, or effection of any thing. 6. In tempting the Devill, to tempt God. 7. In consulting diabolically; yea and compacting with the *Devill*; either explicitly, or implicitly. 8. Interrogating Angels, Devils, Dæmons, Spirits, *Genuses*, Souls, Dead men, Planets, Prodigies, Sacrifices, Carcasses, Entrayls, Beasts, Birds, Fishes, Serpents, Idols, Images, Figures, Characters, *&c.* and so making them their tutours, and instructers as concerning these things; to which they themselves were never instituted by God. 9. In assimilating, and comparing men to God so mainly, for such things, as belong to no part of the image and similitude of God in man; or else have but the least, and most imperfect foot-steps thereof. 10. In pretending those arts, and acts, to manifest and make known God; yea, and (in peculiar manner) to conduce, and direct to him: which (in truth) serve but to obscure him, alien him, and utterly seduce from him. 11. In pretending to religion, devotion, conscience; even in matters of more impiety, and profanesse. 12. In being irreverent in the exercise of a true, and superstitious in that of a false religion. 13. In asserting a true, and due religion, or adoration, as well among *Jews*, and *Pagans*: as among *Christian* professors. 14. In acting without faith; or out of a presumption, by placing faith upon a wrong object, or to a wrong end. 15. In having a faith in such things, as God hath neither proposed, nor revealed. 16. In trusting to, and being more affected with humane predictions and presages; than divine promises, and providence. 17. In wavering in a truth, and doubting of a thing most certain: and yet being peremptory in a falsehood, and making themselves most certain in things very doubtfull. 18. In presuming to have such a knowledge extraordinarily infused; which is ordinarily acquisite. 19. In placing the deepest knowledge, and boasting the highest learning to be in the lowest, and meanest matters. 20. In neglecting the acquisition of the greater truth, and gift; through a studious inquisition after a

leſſe. 21. In prying or diving into profound, ſublime, abſtruſe, occult ſpeculations; without due application, or true relation unto life, practice, ſtate, calling, manners, vertue, conſcience, religion, the *Goſpell*, or God himſelf. 22. In ſeeking only that they may know, to know: or elſe for pride, ambition, vain glory, faction, contention, policy, covetouſneſſe, or other ſiniſter ends. 23. In not referring the knowledge of the Creatures to their due and neceſſary ends. 24. In referring the information of the intellect, chiefly to the indulging and promoting of the ſenſe. 25. In being buſily inquiſitive after thing improper and impertinent; and ſuch as directly concern not Gods glory, their own ſanctification, and the edification of others. 26. In making profeſſions of ſuch arts, and artifices, as are neither neceſſary, nor uſefull, either to Church, or Common-wealth. 27. In making it their main ſtudies, to know thoſe things, whereof a man may be innocently ignorant, and can hardly be profitably inſtructed. 28. In attributing much (or all) to thoſe kind of ſciences, diſciplines, arts, occupations, which good men are little acquainted with: and in which they that are moſt verſed, and occupyed, are not good. 29. In arrogating to themſelves a knowledge, above their proper ingenie, capacitie, faculties, education, office: and ſo eaſily putting truth for error, and error for truth. In ſetting up and admiring their own inventions, and fancies; for the ſecret gifts, and peculiar inſpirations of *Gods ſpirit*. 31. In proclaming themſelves for admitted unto Gods counſels; ere they can endeavour themſelves to be entred into his Court. 32. In ſetting after the book of the Scriptures, to the book of nature, and of the Heavens. 32. In thinking to imitate God, and nature in thoſe things, for which they have neither precept, nor liberty 34. In pretending a ſearch, and examination of nature; where nature hath really neither being, cauſe, effect, ſignes, means nor end. 35. In elevating and extolling nature as a ſoveraign deity: or elſe in preſſing and torturing her, as a ſervile ſlave. 36. In abuſing the creatures to ſuch end and uſes, as God never ordained them, their own nature never inclined them, neither is a power extraordinary working or conſenting to apply them. 37. In aſking or requiring a ſingular ſign, without any ſingular inſpiration, or inſtinct; or any juſt cauſe, reaſon, or neceſſity. 38. In ſetting up their own ſignes, and making them to ſignifie according to their own imaginations. 39 In attempting to proove, approove, purge, clear, ratify, conform, find, and find out, by inordinate and undue

due explorations and tryals. 40. In labouring long and much, to make an experiment of thoſe things, whoſe utmoſt uſe and profit ends in the experiment. 41. In ſtill nothing but making experiment, of what they have had already vain experiment enough. 42. In making experiment a proof; where experiment ſerves for no uſe. In waſting, or hazzarding the loſſe of time, health, ſubſtance, credit, conſcience; for the gaining an experiment of that, which is no way reparable, or proportionable. 44. In expecting anſwerable effects, from unapt, and unlikely cauſes. 45. In being ſloathfull, and impatient of Gods time, and means. 46. In preſuming to attain to the end; without the uſe of ordinary, and lawfull means. 47. In uſing inordinate, and undue means. 48. In looking for extraordinary and miraculous ſatisfaction; where the ordinary means are ſufficiently afforded. 49. In applying grave and ſerious means, to light trifling intents and purpoſes. 50. In admitting and approving of ſuch means, and wayes; as they cannot but be convinced, muſt needs be of a diabolicall introduction. 51. In acting out of their proper and laudable callings. 52. In expoſing themſelves to *Satans* temptations. 53. In not avoyding the occaſion, nay urging, and expoſing to it; and nevertheleſſe preſuming to eſcape the danger, temptation, infection, participation. 54. In being ſuperſtitiouſly affected with vulgar and vain obſervations. 55. In attributing vertue and efficacy (corporeall or ſpirituall) to bare ceremonies, circumſtances, forms, figures, words, characters, ligations, ſuſpenſions, circumgeſtations, *&c.* 56. In imagining, diſcourſing, practiſing againſt the light of nature, ſenſe, reaſon conſcience and the Scriptures. 57. In an impiety, or (at leaſt) temerity of invoking, provoking, voting, devoting, imprecating deprecating execrating, conſecrating, adjuring, conjuring, perjuring, *&c.* 58. In prying into what peradventure may befall others: and never looking into what may worthily happen unto themſelves. 59. In making long diſcurſations, to learn ſtrange tongues, ſtrange characters ſtrange doctrines, ſtrange manners, ſtrange habits: and then returning home, to make long and ſtrange diſcourſes of them. 60. In publiſhing ſtudies, and works of a light ſubject, unprofitable uſe, and dangerous conſequence; and that eſpecially in times of publike calamity, and judgments, to take up mens minds with vanities, when they ought every day to meditate upon, and expect their deaths. Now let them (or any one elſe, that can but read what hath lately been compiled, or tranſla-

ted

slated into the *English* tongue) consider all these, and therewithall compare those circulatory, and joculatory Pamphlets, and volumns; and they may plainly perceive how much of them may easily be brought in, by way of instance, upon these severall particulars; of tempting God, through vain curiosity.

Chap. IIII.

4. *From the testimony of Authority.*

1. WHether (besides the Divine) the testimony of all humane Authority, hath not agreed wisely to condemn *Magick*, and *Astrologie*: and so the power of it, justly to punish *Magicians*, and *Astrologers*?

2. Whether the *Artists* themselves are so unread, as not to observe, that any cursory Reader might (with no great business) make a voluminous collection of testimonies and authorities, profesly against their Arts?

3. How many generall free *Councils*, and *Ecclesiasticall Synods*, have devoutly and severely anathematized, not only those that profess or practise such kind of arts and sciences; but all those likewise that consult with them, or give credence to them?

4. How many antient Orthodox *Fathers* have given their unanimous judgment against the *judiciary Astrologie*? And which of them (*Greek*, or *Latine*) if sometimes addicted but to the study, or curiosity of it, hath not retracted it? Or which of them, that peradventure hath erred, in admitting some slender part of it; notwithstanding hath not vehemently inveighed against it in the main; and zealously maintained the truth, to the utter exploding of the whole errour?

5. How many Sects of *Philosophers* (*Stoicall*, *Epicurean*, *Academicall*, *Platonicall*, *Peripateticall*) have rejected it; especially in the sortilegious and soothsaying way of it?

6. How many *Historians* (of all nations, and ages) have infamously branded both their persons and their practices?

7. How many *Poets* have been smartly satyrizing; and facetiously deriding both their vice, and vanity?

8. How

8. How many *School-men*, *Caſuiſts*, and other *Chriſtian Writers* (*Papiſts*, and *Proteſtants*) have ſufficiently refuted, and reproved it?

9. How many wholſome *Lawes* (of *Chriſtians*, and *Heathens*) Imperiall, Eccleſiaſticall, Civill, Municipall, Oeconomicall, have been enacted againſt *Magicians*, *Mathematicians*, *Chaldaans*, *Aſtrologers*, *Diviners*, *Ariolitts*, *Necromancers*, *Sortiaries*, *Soothſayers*, *Propheſiers*, *Predictors*, *Circulatours*, *Joculators*, or *Ingglers*? And although it may be in the fate, or fortune of ſome of them, to eſcape the penalty of thoſe Lawes; yet whether it be in all their Art to elude them, as concerning the obnoxiouſneſs of guilt, crime, offence or malefacture?

10. How many *Emperours*, *Kings*, *Princes*, *States*, *Magiſtrates*, have decreed to baniſh, or otherwiſe puniſh them in all their kinds, as the very peſt of the Common-wealth?

11. Whether all thoſe arts, and artifices, ought not juſtly to be adjudged as evill, unlawfull, incommodious, pernicious, intolerable; which all kinds and degrees of authority have agreed to reprove, condemn, and puniſh?

12. Why doe not only the Divine, but all humane Authours (eccleſiaſticall and prophane) uſe to ſpeak of divining arts, offices, and operations ſo indiſcriminatly, and promiſcuouſly (yea, although they touch upon them but briefly and occaſionally) Is it not becauſe there is much of the vileneſs and vanity of any one kind, in every kind: and of every kind, in any one kind? And ſo, is it not to refell, or prevent the evaſions of any one kind of Divination, that it ſhould not preſume to ſet up it ſelf in an abſolute diſtinction, and perfect exemption from the ſuperſtitious errours and enormities of all the reſt?

13. Whether their *Ægyptian*, *Arabian*, *Æthiopian*, *Chaldean*, *Jewiſh*, or *Heatheniſh* Authors, have any jot adorned good learning: and not rather conſpurcated and depraved (beſides all other learning) even their own art?

14. How many are the ſpurious Authors of theſe Arts; that have uſurped to themſelves the names and titles of holy men, and of men more famous in their own way; on purpoſe to vend their mugacious fables, and preſtigious impoſtures with more eſteem?

15. How many Magicall books have been devoted to the fire, and burnt, not only by Chriſtians, but Pagans alſo?

16. Of what account are the *Mathematicall* Maſters among

themselves: when they are either swearing upon one anothers words; or else prejudicating one anothers opinions? And which of these two extremes does most disparage a true Authority?

17. Whether the saying, or sentence (if not hallucination and errour) of any *Egyptian*, *Chaldaan*, *Arabian*, *Æthiopian*, *Syrian*, *Phœnician*, *Judean*, *Persian*, *Barbarian*, *Gracian*, *Roman*, *Jewish Rabine*, or *Heathenish Philosopher* (for such they account of as their Authors) be authentique, or of sufficient authority, to be received, and cited as an universall, well known, and undeniable principle?

18. How many ridiculous Fables, absurd Paradoxes, sleight contradictions, fanatick opinions, and detestable heresies, have been temerariously broached, and pertinaciously maintained by *Astromagicall* Authors, old and new?

19. Whether it be the vain pride, and arrogance of the Author; or the naturall defect, and obliquity of the Art; that (among Magicians and Astrologians) scarce ever stept forth, or crept up a Writer, or yet a Translator, but held it to be his part, to refell, and reject some former; and to broach, and boast some new fancie, or opinion of his own?

20. Whether Magicall and Astrologicall Authors need any more confuting and confounding, than is to be observed among themselves, by him that hath their books by him, and time to read and compare them each with other?

Chap. V.

5. *From the vanity of Science.*

1. HAth not the *Word of God* concluded both the *Artists* and their *Arts*, for vain and false? *Isa.*44.25. *Ier.*14.14. and 27.9,10. *Mich.*3.7. *Zach.*1.2. *Ezek.*3.6,7, 8. & 21.21,22,23. *Eccles.*34.5.

2. Is not the *Word of God* sufficient to instruct as touching any thing future (necessary to be known, for this, or the life to come) without any other predicting arts? *Deut.*8.14.15. 2 *King.*23.24. *Isa.*8.19,20. and 44.25,26. *Jer.*23.28. *Act.*19.19.20.

3. Whether the *distinction*, or *difference* (used by so many Authors,

thors, and partly conceded by some of themselves) ought not to be strictly observed, betwixt *Astronomie* and *Astrologie*? The one being a *speculative* Science; the other a *practicall* art. The one signifying the *Rule* and *Law* of the Starres among themselves: the other a *wording* or *talking* of the Stars, what Lawes they give, and rule they have over others. The one soberly considering the naturall *motions* of the Stars: the other curiously inquiring, and peremptorily pronouncing upon their supernaturall, preternaturall, unnaturall *effects*.

4. Whether those principles that may be true in *Astronomie*, be of a right applicature in *Astrologie*? Or why should this borrow the *Canons*, or so much as the *Tearms* of that; since it abuses them to another end?

5. Whether *Astrologie* doth not more disgrace *Astronomie*, than *Astronomie* is able to countenance *Astrologie*? And who but the *Mathematicall practitioner*, is he that hath dishonoured the *Professour*?

6. Whether Astrologie (the magicall divining Astrologer) be a liberall Science: and not rather a servile Art or Artifice? If it were a liberall Science, how chance not well founded, and flourishing Common-wealths (Christian or Pagan) ever allowed the publick profession of it, as of other Sciences; but that it did still muscitate in dark corners, and durst never proclame it self, but in darkened, distracted times? But doe not true Artists themselves call it *Mechanicall*? And is not the highest speculation of it percepted and perfected by manuall instruments, and those fallacious too, as themselves complain? So that it is a question, whether is likeliest to be the greatest proficient, the *Student*, or the *Apprentice* in Astrologie?

7. Can that indeed be a true laudable art, or profession, Many of those principles, and most of whose practices abuse and overthrow the very principles, and practices of other laudable and liberall arts and Sciences?

8. What certainty or credit of such an art, whose principles are *Hypotheses*, or meer suppositions; the conclusions but conjecturall, and hardly probable at best, the Authours obscure, and of dubious faith; the opinions contrary, and oft-times contradictory; and the practices imposturous, nay prestigious?

9. How can *Astrologie* be accounted as a liberall, distinct, and usefull art; When as take away from it what it begs, or rather

ſteals to cover, and colour it ſelf withall) from *Phyſicks*, *Opticks*, *Geometry*, *Arithmetick*, *Aſtronomie*, and nothing is left of its own, or peculiar to it ſelf, but a bare *goeticall Genethliaciſm*, a fantaſticall figure-flinging, and a colluſive calculating, or caſting of Nativities?

10. Whether it be a clear and receptable diſtinction of *Magick*, *Theurgicall*, and *Goeticall*; divine, and Diabolicall; white, and black Magick; and Aſtrologie good, and evill?

11. Seeing all the kinds of *Magicall* and *Aſtrologicall Divination* tend to one undue end (the inordinate precognition, and prediction of things future) whether the object matter, or ſignall means of Divining (by things in heaven, or on earth) be ſufficient to diſtinguiſh the art or act, unto lawfull or unlawfull, good and bad?

12. Whether thoſe Magicall and Aſtrologicall *Writers*, that would ſeem ſo nicely buſie in diſtinguiſhing, doe not confound themſelves ere they are aware? and while they would pretend to ſift from their art, and reject ſo many opinions, and practices (as vain, fabulous, ſuperſtitions, idolatrous, impoſturous, preſtigious, diabolicall) doe not themſelves nevertheleſs retain, and ſeek to eſtabliſh too many of the ſame branne?

13. Whether the Divination of things future (eſpecially ſuch as concern the Soul, mind, will, affections) be a Science naturall, ſpirituall, artificiall, or diabolicall? If naturall, where are the innate principles, primely ſeminated, common to all men, perſpicuous to perceive, and profitable to life and actions? If ſpirituall, where's the extraordinary revelation, ſpeciall illumination, univerſall edification? If artificiall, where are the true and certain rules, reaſons, demonſtrations; all oppoſite to vanity, chance, deluſion?

14. May not an art be juſtly ſuſpected, nay cenſured for diabolicall, not only becauſe of a compact, either explicite or implicite, or of an invocation, adjuration, imprecation, *&c.* but alſo becauſe of a ſuperſtitious aſſent, proud curioſity, preſumptuous temptation, inordinate means, and incommodious, nay pernicious end and uſe?

15. If *Magicall divining*, or *Aſtrologicall predicting* had any thing of a lawfull and laudable Art or Science, *would God* have forbidden it? Nay, would he not have taught it his own *People*? If it had been uſefull to his *Church*, why ſuffred he none of his *Servants* to profeſſe, or practiſe it? why permitted he it to begin,

and

and proceed amongſt Pagans, Idolaters, Atheiſts, but that the *Devill* had a hand in it, and mens corruptions led them to it?

16. Whether Magick, and meer *Aſtrologie*, was more ſimple and innocent of old, than of late? If ſo; what glory of *Pagans*? what ſhame of *Chriſtians*? Wherefore vaunts one, of the Arts growing to perfection? and complains another, of its falling into degenerateneſs? Alas! what perfection, of a thing not proved to be good? and what degeneratneſs, of a thing too evidently evill from the very firſt?

17. How can ſuch an art or ſcience be true and certain, which teaches no right end; for the moſt part reaches not its own end; and uſes means ordained to no ſuch end?

18. Wherefore have the *Artiſts* pickt, or rather patcht their words of art, out of all languages (*orientall*, and *occidentall*.) Is it on purpoſe to impoſe upon mens admiration; and upbraid ignorance to thoſe that underſtand them not, as they would themſelves? I cannot think, as they doe themſelves. For then, why are they ſo various in accepting, tranſlating, paraphraſing and explaining a many of them? Why conclude they the moſt barbarous, inſignificant words to be moſt efficacious in operating? Is not this ſtrange, that words, which operate, nay ſignify nothing to the apprehenſion, ſhould be made the great *ſignificators*, and *operators* of things both in heaven, and earth? while their words, or *tearms* are (worſe than *ſecond notions*) exotick, barbarous, non-ſignificant, non ſenſuall; is not there the vanity of their art? but when they once grow to be blaſphemous, execrable, profane, diabolicall; what vileneſs and abhomination muſt that of neceſſity be?

19. For as much as every true ſcience abhors equivocall tearms, and voyces: what may we call that art, that (beſides them) uſes equivocall ſentences, and concluſions? And indeed, knows not well how to uſe any elſe; and therefore wholly rejoyces in them. Of the two, which is more ambiguous, the *Oracles of* Apollo; or the divining predictions of Magicall Aſtrologers? But what marvell is it, that the *Scholars* ſhould ſpeak altogether after their own *Schools dialect*? only on would think, they ſhould hate themſelves in their own precocity.

20. Whether the very principles and rules of *Aſtrologie*, or any propoſition, or prognoſtication (as well touching weatherly events, as arbitrary contingents) may not be directly proved among them both *pro* and *con*?

21. Whether *Astrologers* (old, and new) have alwaies used the same names, figures, characters, instruments, calculations, computations, hieroglyphicks, houses, suppositions, significations, distinctions, order, *&c.* And wherefore were they altered? and with what concent yet remaining between them?

22. How many new inventions, and devices in *Astrologie*? so that almost every later writer accounts it his only glory in the art, to have found out that himself, which he confidently avers, the learned before him never once observed?

23. Whether the sundry ways of calculating, computing, inventing or finding out of altitudes, longitudes, latitudes, amplitudes, magnitudes, multitudes, *&c.* be all demonstrable; and doe not rather enervate, and impede the certainty, and facility of one another?

24. Who of them is able to reconcile, and salve all the anomalies, irregularities, obliquities, epicicles, fictitious circles, retrogradations, intercalations, intervals, contrary motions, inequalities of appearance, peregrinations, corrections, suppositions, oppositions, *&c.* that they usually talk of in their art?

25. When will the *Genethliacks* compose the differences among themselves, about the best way of calculating, about the constituting of the *natalitiall theame*, about some significations of the Stars, about the choice of significators? which they say are so hard to be judged of, because of the equall reasons, and authorities on both parts. Now must not such variousness of their science, beget erroneousness of their prescience?

26. Whether all kind of *starry conjunctions* have been heretofore? or whether some of them are not yet come? or whether some of them that have already been, shall ever be again? And how can so long an art (as their mathematicall is pretended) be attained to, in so short a life? seeing (as themselves say) the same revolution, position, constellation, happens not in so many ages; nor in so many thousands, and scores of thousand years. Where's then the observation, memory, comparison, experiment?

27. Whether the new Astrologers may ground their predictions upon the old; or the domestick upon the forrain? seeing all Stars (their conjunctions, aspects, appearances) are not for the same *horizon, meridian, latitude, region*: And therefore not semblably corresponding in every part, how then serve they for the same, or the like observation, and collection?

28. Whether

28. Wether there can be any univerſall rules, principles, demonſtrations of this preſaging or prognoſticating art; ſeeing the ſame Stars ſignifie not the ſame things to ſeverall places; eſpecially the remoter regions?

29. What certainty of preſaging can there be by obſervation of the Stars: when as there are infinite Stars altogether unknown; and not only ſo, but ſundry motions of certain *Planets* not ſufficiently known (as they confeſs) to the *Star-gazers* themſelves?

30. Whether the Stars (in their conſtitutions, conſtellations, conjunctions, aſpects, configurations, progreſſions, radiations, influences, ſignifications, portents) reſpect not univerſalls, rather then particulars? And thereupon, whether the skilfulleſt *Aſtromantick* (even in his preciſeſt obſervations) be not convinced within himſelf, of more cauſes of errour, and doubting; than ground of truth, and certainty, for peremptory, and particular pronouncing?

31. As there are infinite Stars whoſe names, natures, numbers, motions, vertues, are yet altogether unknown: ſo, may not all thoſe they know not, to be oppoſite (in all) to thoſe they know? what certain judgement then can there be, where although it were known, what might incline or diſpoſe; yet it is unknown, what may alter, and impede?

32. May not the poſitions of the Stars be ſuch, as may ſignifie ſome health, ſome ſickneſs; ſome wealth, ſome poverty; ſome honour, ſome diſgrace; ſome proſperity, ſome adverſity? And then, how can the *Judiciall Aſtrologer* certainly ſay, which ſhall be more, which leſs; which firſt, which laſt?

33. Which of all the *Artiſts* is able to inform us directly, what defluxions, or effects the ſeverall Stars have at this preſent, in the divers, and diſtant regions of the world? And what influentiall vertues have they all (jointly, and ſeverally) upon all things, either animate, or inanimate?

34. What convinc't and confeſt uncertainty of *Aſtrologie*, and ignorance of *Aſtrologers*, as concerning the ſubſtance, quality, magnitude, multitude of the Stars; the nature and quantity of the heavens, the number of the celeſtiall orbes, all their order, their difference of dignity, their variety of motion; their compariſon among themſelves, in greatneſs, light, power, and effect; their proper vertues upon elements, living creatures, Plants, Herbs, Stones, metals, and things artificiall? Beſides the *new Stars*, and the *unknown*;

known; is not all their observation (even of those they account to be more notorious and familiar) tyed onely to one sense; and that often deceived, through the undiscoverable distance, the imperceptible velocity of the heavenly bodies motion, the indisposition and pravity of the mean, the imbecillity of the eye, the fault or defect of the *Astrolabe*, and of other their *Tables*, and tools or instruments? Is not there (in all this) ignorance enough, both argued and acknowledged? and must there not then needs be errour accordingly?

35. Whether not only the *Planets* may change their *houses*; but the parts, and *Signes* of the *Zodiack* (in time) change their places; and so the severall Regions and coasts of the world may be now assigned under one of them, and now under another; and accordingly alter both their natures, manners, and religions? As for our selves, among the rest, was it not judiciously and profoundly delivered by one, that (from the time of *Ptolomie*, to his own) the *Spaniards*, the *Normans*, and also we *Britains*, were under the *Scorpions heart*; and so were both crafty and covetous; who before were both faithful and honest, while we were under *Sagittarius*. But belike *Aries* is now gotten over us, or we gotten under the *Ramme*: nay, and one part of us (about *London*) under one *Signe*; and another part of us (about *York*) under another. I now doe but ask of them, what shall be our natures, manners, fortunes, and religions, when we come under the next?

36. What are all those *influences*, they talk so much of? whether palpable, or occult vertues? If palpable, why not plain to sense? if occult, how known perfectly to the understanding? And how far penetrate they? whether to the *surface* of the earth, and moving things there? or else to the immoveable *Center*? If to the surface, by what property? if to the center, to what purpose?

37. How prove they some Stars (their conjunctions, aspects, influences, operations) to be *benign*, and *fortunate*; others *Malignant*, and unfortunate? If they talk of the inequalities of the *first qualities* (heat, cold, moysture, dryness) may we not speak to such a purpose of a minerall, or of an Herb, as well as a Star? But grant they be indeed so as they say; yet, when is the benignity of the one, or malignity of the other verily predominant? and upon what certain particulars? and by what naturall causes? and to what ordinate ends?

38. Whether a *Planet*, or a *Comet*, be more significant and pre-

saging

saging future events? Or say (at the same time) the *Planet* signifies one way; and the *Comet* another; which of them shall prevail; Or what need the extraordinary portents of *Comets*; if the ordinary significations of *Planets* be sufficient?

39. Can an *Astrologer* as easily foresee, and foretell a *Comet*, as an *Astronomer* can an *Eclips*? If so; how chance it hath not been hitherto done? if not; then are they not ignorant of Prognosticating, and presaging, of, and by those things that portend the greatest mutations?

40. Whether *Comets* naturally portend effects, or consequences good, or bad? If good; how stands their own conclusion; That there is no *Comet*, but brings evill with it? If bad; how stands that story of *Sybilla Tiburtina*; who (they say) shewed *Augustus Cæsar* of *Christs* nativity, from a stupendious *Comet*?

41. Whether those they call the *new Stars* betoken not greater mutations; than the old Stars? and in that regard argue not a greater defect in the old Stars designs: and especially in the old, and new *Star-mongers* art?

42. Whether those *letters* or *characters* composed of Stars (by whose reading, presagition may be made of all things future) be *Hebrew*, *Arabick*, *Samaritan*, *Egyptian*, *Ethiopick*, *&c*? And why not the letters or characters of other languages, as well as these, seeing the Stars signify to one Nation, as well as to another? But (in truth) if there be any such art, as reading or spelling by letters and characters: what need now of any such art, as reading and spelling by aspects, and conjunctions?

43. Whether there be one way of calculating? or whether it be free for every one to invent and follow his own way? and which of them is most direct and certain to be credited?

44. Is not this one profest way of Calculators, or *Nativity Casters*? First (to know the ingenie, and fortune of him that is borne) have respect to the *Sign* of the *Zodiack*; then in the Sign observe the *Degrees*; then in the degrees distinguish *sixty parts*; and in them the *scruples*, and *sections*, and *moments* of scruples, *&c*. But who can so diligently and exactly observe all those moments of time, in which one is born; and all the particles of those moments; and not some way hallucinate in the *horoscope*? Which of the skilfullest and most exact *mathematicians*, is able at once to observe the very minute of ones birth; and withall note all the Stars (both *fixed*, and *erratile*) under which one is born; and

that without any errour, or erratile apprehension in himself? But could he mark all these never so accurately in a fixed observation: yet how can he know the moment of the conception? And is not a mans conception of as much moment, to his life and manners, as his Birth? And doe not the Stars confer as much (if not much more) to that; as to this? Now if these moments of times (in one or other) cannot be observed, nor conferred with the aspects of the Stars, without some, (and no small) errour: how then can it possibly be, that the *genethlicacall* profession, or practice, should either be certain, or true, or probable, or credible? Yea grant the *Genethliack* did not erre in the moments either of a mans birth, or his conception; nor yet were any whit deceived in noting all the Stars and Constellations under which he is conceived, or born: yet what certainty, or yet probability, is thereupon to be collected and concluded, as concerning either the good, or bad manners, and fortune of a man? Since God hath so created our souls, as that they depend not upon the qualities of the Stars; nor yet upon the condition of the body: nay seeing (in the very mutations of bodies) God uses the Stars but as his instruments, and according to his own free will and pleasure. I say (Bodies) for where did he make use of them so much as to incline; much lesse to constrain the mind?

45. How can a *Genethliack* calculate a Nativity 20. or 40 years past: that is not able to doe it exactly, although he were present at the Birth? Suppose a child born, not in the day time, but in the night; and that not cloudy, but Starry bright; and the Infant not staying in the birth, but springing out in an instant; and the *Star-gazers* already composed to the speculation; nay and a Post immediatly dispatchd to convey the news of the bringing forth; from the childs bed-chamber, to the Star-gazers turret: yet what betwixt the Mother, the Infant, the Mid-wife, the Messenger, and the Star-gazer, how many delaies of moment must of necessity intervene, and elapse, to make all at a losse, as touching the very point of the birth; and the very point of the Stars positure, and aspect? For, take their own concession of the rapid celerity of the Stars motion, and how many conjunctions may passe over even in the very instant of the birth: seeing every minute and moment is enough to alter the aspect, or the aspection? Especially, before the *Genethliack* can possibly have made the least part of his necessary observations. For (if he goe the old way to work)

how

how can he distinguish or divide his *orb*, or *Signifier* into twelve parts; and every one of those twelve parts, into thirty portions; and every one of these portions, into sixty minutes; and every one of those sixty minutes, into sixty I know not what, and when they say into sixty *seconds*, *thirds*, *fourths*, &c. doe they know what they say themselves? I say, how can all this division be done, in an indivisible point and moment of time? How impossible is it for him to comprehend, in which sixty, of the sixty parts or minutes, the very moment of the Nativity doth consist? And if every moment render a new face of the heavens, a new posiure of the Stars, a new constellation, and those of contrary significations (fortunate, unfortunate) which of them now will be assign to the birth?

46. What can they distinctly and precisely collect from any mans Nativity; when as the shortest, and most imperceptible *atoms*, *points*, *minutes*, and *moments* of time, and motions, are enough to make a difference betwixt long-liv'd, and short-liv'd; healthfull and sickly; rich and poor; wise and foolish; honourable and base; famous and obscure; just and unjust; good and bad? And is not that difference enough to make a confusion in the apprehension; and that confusion, to cause a falsehood in the pronuntiation, prenuntiation, or prediction?

47. Whether the influences of the Stars, or their impressions of qualities, be not of the conception, rather than the birth, or bringing forth? And whether that ought not chiefly to be regarded by calculating *manner-spellers*, and *fortune-tellers*? And how can the precise moment thereof be known to them, since the Mother her self is ignorant of it?

48. Whether one and the same *Constellation* be upon every part of the Nativity? If so, how concurre the swift motions of the Starres, with the slow motion of the birth? If not, then to which of the Constellations (for the grounding of judgement) shall the Nativity be ascribed? To that at the first beginning, or in the middle, or at the last moment or end?

49. Whether the *Genethliack* (for the hour and minute of geniture) may collect more certainty of pronouncing from the light and height, and sight of the *Sunne*, and of the *Stars*: or else from the going of the *Clock*, the *Diall*, or yet the relation of the *Midwife*? I can assure you, this is made a great question among themselves, and these latter are of no slight account in the work of the art.

50. Whether it be a wiſer mans part, to judge of the event, by the *geniture*; or of the *geniture*, by the event? To reſolve this, they ſhall need no more, but only ask ſome of their own.

51. Whether thoſe *numbers* and *minutes*, yea numbers of numbers, and minutes of minutes (which *Aſtrologicall Mathematicians* pretend to work by) are poſſible to be obſerved in the ſtarres; whoſe numbers are numberleſs, and motions minuteleſs?

52. In as much as the main way of operating in the predicting and preſaging art is by *numbers* and *numberings*; and numbers are but quantities, & therefore not efficacious, & numbers differ nothing really from the things numbred; and the things numbred are (a many of them) not reall, but imaginary only; and thoſe that are reall, are not to be numbred: Now, what naturall vertue or efficacie can there be in all ſuch numbers? Nay, is it not ſuperſtition, to put vertue in bare numbers; in certain ſet numbers; in a parity, or imparity of numbers; in the one more than the other? Hath not the temerity of calculating numbers given boldneſs to the impiety of canting, or enchanting numbers: by which they have pretended, and boaſted of force and power even over the Starres themſelves? And what a frivolous diſtinction is it (in aſcribing efficacy) to diſtinguiſh betwixt *ſenſible*, and *rationall* numbers? Can ſenſe judge of numbers? or any thing elſe but reaſon only? And ſo betwixt *materiall* and *formall* numbers. What's a formall, but a meer aery notion, if there be no materiall, or thing numbred? neither is there more than one ſimple formality of all numbers; and thats a receſs from unity, or rather exceſſe of it. And if one formality, why therefore not one efficacy?

53. VVhether the *Jewiſh* and *Paganiſh* Aſtrologers have been exact in the computations of times? And if time be not exactly computed; where will the *Planetarian* Prognoſticator, and the *Genethliacall* Preſager begin his Calculation? But indeed, hath not *God* therefore concealed the exact computation of time (from the beginning of the Creation) and reſerved it ſolely to himſelf; that ſo he may put all audacious Calculators, and Prognoſticators, to ſilence, and confuſion?

54. VVhether the motions, menſurations, computations, eſpecially the mutations of *time*, and things in time; and yet more eſpecially their ſignifications and Predictions, are to be diſputed, and diſcourſed *Aſtrologically*; and not rather *Theologically*; ſince

Theologie

Thologie teaches the right uſe, and *Aſtrologie* but the vile abuſe of them all?

55. VVhether Aſtrologie (ſo much of it as may be lawfull, or uſefull, *viz.* in the obſerving of times and ſeaſons, for Navigation, Medicine, Husbandry, and ſuch like occupations and actions) be not really a part of *Phyſicks*, or *naturall Philoſophie*, rather than *Aſtronomie*? And therefore why doe they not rather ſeek to inform our underſtanding, and confirm our judgement by ſound and plain Phyſicall reaſons: than only impoſe upon our faiths, and conjure and charm it by ſtrange and not pure Aſtronomicall termes?

56. Whether all their ſignall Prognoſtications, even in Phyſick and Husbandry (as blood-letting in ſuch a *Sign*, gelding cattell in ſuch, ſowing and planting, the *Moon* being ſo, and ſo) be true, neceſſary, and advantagious?

57. If their *Prognoſticks* ſo often fail them, and abuſe the world, about the changes of weathers and ſeaſons (hot, cold, dry, rainy, windy, *&c.*) for which there may be ſome naturall cauſe, and probable conjecture: who will believe them in Divining and Predicting ſuch accidents and events, as belong not to their art?

58. Whether the proper matter, ſubject, or object of divining Aſtrologie, be the celeſtiall *Spheres* and *orbs*, yea or no? In as much as the Soothſaying artifice is preſuming to act upon Angells, Spirits, Souls, Religions, States, rationalls, animalls, vegetables, inanimates, mineralls, artificialls: yea, and buſies it ſelf with ſuperſtitious, and ſupercilious obſervations, and concluſions, about actions, and accidents, from the moſt excellent, to the moſt ignoble of them. Is not an *Artiſt* then a *John of all trades*? For ſurely the art muſt either be all arts, or elſe no art at all.

59. Whether a Rabinicall tradition, Cabbaliſticall fancy, a Platonicall idea, a Paganiſh ſuperſtition, a Phreneticall Enthuſiaſm, a preſumptuous faith, a legendary authority, a prentices Arithmetick, an illogicall Rethorick, a vain ſpeculation, a paradoxall aſſertion, a depraving adulteration, a ſacrilegious detorſion, a catachreſticall, hyperbolicall ratiocination, ambiguous equivocation, affected decurtation, or ſophiſtication of expreſſion, a prophane aſſeveration, an arrogant boaſting of their own learning, and an odious undervaluing of all others; be powerfull and ſufficient to make *Magick* and *Aſtrologie* (arted, and arrant magick and aſtrologie) not only of prime-materiall non-entities, ænigmaticall oracles, obſtruſe hieroglyphicks, chimicall and chimericall ſperm and chaos,

preternaturall mirables, occult antipathies, impertinent curiosities, diabolicall injections, prestigious impostures, and sorcerous practices: but also of Divine operations, Angelicall offices, cœlestiall influences, naturall instincts, intellectuall notions, rationall faculties, artificiall experiments, casuall accidents, extraordinary revelations, sacred inspirations, spirituall illuminations, prophetical predictions, parabolicall significations, dogmaticall sentences, gracious promises, legall types, evangelicall mysteries, religious services, morall manners, politick affaires, arbitrary actions, heroick motions, common conversations; and indeed what not?

60. Whether all the presaging Science (let them make never so much of it) be any more than a meer conjecturall imagination? And such an imagination of a Diviner, whose efficacy oft-times depends more upon anothers imagination, than upon his own? For what can he (out of all his art) inquire of concerning thee; unlesse thou (out of thy curiosity) inquireſt of him first? And what is he able to effect for thee, unless thou believeſt. If thou proposeſt it not, can he tell for what particular cause thou commeſt to him? which way can our secret intentions be made known to others; but either by our own information, *Gods* revelation, or the *Devills* suggestion?

61. Whether an humane prudence (that I may say nothing of an illuminated discretion) I say, an humane prudence, studying men, expert in affaires, observant of times, and manners, mindfull of providence in the gubernation of the world, and fearfull of impending judgements, and just deserts; may not make a more probable conjecture, and utter a more likely omination, of mutations, and future events, both publike and private; than the *Scioliſt*, or the *Artiſt*, with all his Magick and Astrologie?

62. What difference betwixt some of the Artists *Almanacks*, and *Ephemerides*; and an *Erra Pater*, or the *Sheepheards Kalender*? and in which of them is more superstition and futility to be found?

93. Whether the Mathematicall masters, Proselytes, and Parasites, so immoderatly and immodestly, idolatrously and blasphemously extolling, preferring, admiring, and adoring their own art, have not the rather betrayed it to censure, infamy, derision, and contempt; not only in the judgement of all good and wise, but of all moderate and indifferent men? Wherefore then doe they so insolently inveigh against the ignorance and stupidity of all such, as (they say)

ſay) detract from it; when it is confeſt among themſelves, that he is (of all) moſt ignorant of it, that attributes moſt to it; and that indeed their own arrogance and temerity, have expoſed it to more contumely and deteſtation; than all others envy and detraction?

64. How many *Arch-magicians* and Aſtrologers have (either ingeniouſly or anxiouſly) confeſſed, and condemned their own art or *Science*, for worſe than the *Vanity* thereof?

CHAP. VI.

6. *From the obſcurity of Originall.*

1. WHether the vertue or viciouſneſs, profit or perniciouſneſs, dignity or obſcurity, lawfulneſs or unlawfulneſs of an Art or Science, may not well be argued from the primordiall cauſe, Inſuſer, Suggeſter, Inventer, Inſtitutor, and Author of it?

2. Whence ariſeth the very name of a *Magician*? whether from theſe, or thoſe Nations, Cities, Towns, Countries, Languages, Profeſſours, Sects, Religions, Derivations, interpretations? Who (of the Magicians themſelves) is able preciſely to define?

3. Whether the name of a *Magician* be derived from *Latine*, *Greek*, *Hebrew*, *Syriack*, *Arabick*, *Chaldaan*, *Ægyptian*, *Perſian*? *&c.* and whether thoſe derivations that ſeem to be accepted in the good part, and to import any dignity; be not contorted, jejune, frigid, abſurd, ridiculous: and thoſe accepted in the bad ſenſe, and ſignifying malefice, be not more proper, apt, orthodox, genuine, and generally received among knowing Chriſtians; and the other left to Pagans, and Paraſites alone?

4. Whether *Divination* ſimply was ever taken in the good part, or approved by any good and approved Author? However, is it not (in *ſacred Scripture*) taken in the bad part altogether?

5. Whether it be not a *Jewiſh* blaſphemy, although an *heatheniſh* glory, to father the *Magicall art* of *Starre-divining* upon *Adam*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Jacob*, *Joſeph*, *Moſes*, *Job*, *Salomon*, *Daniel*: And not only ſo, but upon *Chriſt* himſelf?

6. Whether it be not (of all other) the moſt probable opinion, that the *black art* of *Aſtrologicall Magick* or *Magicall Aſtro-*

Astrologie, had its first Professours and Practisers in *Cain*, and in his posterity before the *Flood*: and after that in *Cham* and his posterity? And that those *Pillars* (if indeed there were any such, as they traditionally talk of) were of *Chams* setting up, rather than *Seths*?

7. Whether the *Astro-magicall* divining was not antiquely founded and grounded upon the idolatrous *Oracles* of the Pagans (for they pretended to make their answers, or predictions from the Starres) And these once silenced, after it ceased to be a religion; was it not then wholly taken up as an art?

8. With what execrable blasphemy do they affirm their *Primitive magick* to be in *God*, eternall, a notion of the divine wisedome, an operation of the divine *Spirit*, &c? How much more evident is it to be from the Devill from his fall, a notion of his prevaricating knowledge, since the depravation of his will; and an operation of that same Spirit, working now in the children of darknesse and disobedience?

9. From whence else, but from the *Devill*, can the Magicall arts and operations come originally; who (the first of creatures that abused himself) seeks ever since to abuse the creatures (cælestiall, terrestriall, infernall) against their own nature and institution? Did not he himself first excogitate and invent this metamorphosing, and prestigious Magick, in first turning himself into an *Angell of darkness*, and again into an *Angell of light*? Did he not first teach it in the deception and prevarication of our *first Parents*? *Gen.3.* First practice it in abusing the *Serpent* to his purpose? First communicate it, in telling them they should *bee as Gods, knowing good and evill*? For what was that ambition of knowledge, which he then suggested to them, but a vain curiosity, tempting God, by being inquisitive after things, and measures, altogether beyond the creatures naturall inclination, proper condition, and present perfection?

10. Whether the *Devill* did not institute, and ordain *Augurs*, *vaticinators*, Diviners, Presagers, Predictors, Sooth-sayers, Prognosticators, Fortune-tellers, *&c.* in an apish emulation, and prestigious, imitation of *Gods Prophets*, and *Christs Apostles*?

11. Whether those *Angells* (to which they impose names of their own inventions) *Spirits*, good *Dæmons*, and *Souls* of the *Blessed*, *&c.* (which the Magicians make to flye in the ayr, and to be the Authors of their arts) be not very Devils? Else, why talk they of

of their veneration, as the Tutors of their arts; and ſometimes again of their coaction, as the miniſters thereunto?

12. Whether many profeſſors and practitioners of Magicall arts (in all kinds) although (while they have flouriſhed and been favoured) they have pretended, and vaunted them to be innocent, lawfull, commodious, nay divine; yet when they have been brought to ſevere examination, and execution by Magiſtrates, have they not then been Convicted, and confeſſed, all was proceeding from the Devill, and tending to them.

13. Whether ſuch an art may not (without injuſtice) be imputed to, and from the Devill; where (at leaſt) an occult, ſecret, tacite, implicit compact or covenant is more than to be ſuſpected from a curioſity, temerity, ſuperſtition, of believing, aſſenting, hoping, expecting, inquiring, requiring, conjuring, adjuring, pretending, promiſing, endevouring, and attempting: and all this concerning ſuch events or effects, as can neither religiouſly, nor reaſonably be expected from God, or Nature, nor yet from orderly and ſober Art it ſelf?

14. Whether *judiciary Aſtrologie* was firſt founded upon diligent obſervation, or palpable event: and not rather upon diabolicall ſuggeſtion, and ſuperſtitious imagination? For how can they ſay, it was grounded upon obſervation, or experiment? When as (by their own rules) the very ſame face of the heavens, and poſiture of the ſtarres, ſeldome or never happens. Becauſe innumerable ſtarres ſhall not have abſolved their circuit, and return to the ſame habit; if the world ſhould laſt more than ſix times *ſix thouſand years?*

15. Was ever heard a more ſenſleſs ſhameleſs fable? That the *Chaldeans* have had the Monuments of Aſtrologicall obſervation, for *four hundred and ſeventy thouſand years?* How long is it then (according to that account) ſince the world began? Nay, how long before the ſtarres began, was Aſtrologie on foot? The next lye is not altogether ſo lowd, but a great deal too big for truth, and credibility; That the *Ægyptians* have profeſt Aſtrologie for this *hundred thouſand years.*

16. Whether the Magicians and Aſtrologers (after all their ſearch among *Jewes, Ægyptians, Chaldeans, Phœnicians, Perſians, Syrians, Gracians, Romans &c.*) are able to find out exactly the true originall of their own art: or preciſely ſet it forth as touching the firſt profeſſors of it? Doth it not require a brighter and ſafer Spirit of divining, than ever was in Aſtromagicall Diviners, to

divine when Astrologicall Magick had its first profession among men, and by whom?

17. Whether Magick and Astrologie was invented by one person, or many; one Nation, or many; in one place, or many; one Age, or many? And whether those many Authors (so uncertain, so obscure) are worth the reciting, or the asking after? Nay, whether the sundry names, numbers, and operations of the Starres themselves were not invented and divulged some by one man, some by another; some at one time, and some at another? and whether wee have not new inventions still broached and vented: and those condemning and despising the former for fictitious, and ridiculous?

18. Whether the first Inventors and professors of Magick and Astrologie were not men Heathenish, Idolatrous, superstitious, impious, profane, hereticall, hypocriticall? And how far their followers came short of them in all, or most of these?

19. If Magick was at first (as some say) no more but a morall kind of divinity, or disciplinary institution: how grew it then into an Idolatrous Religion, superstitious speculation, and prestigious operation?

20. Whether Star-gazing, Sooth-saying, prognosticating, presaging, *&c.* began first within the *Church*, or without it? If within; why are Gods people admonished against it, as the way, and custome of other nations? If without, then was it not a doctrine of Gods gracious instituting, neither yet necessary, nor usefull to his Church. Let them tell us, who brought it first into the Church? of what note he, or they were? by what warrant they did so? and to what fruit, or edification? Nay, can they deny? they that brought in Star-divining; did they not also bring in Star-worshipping together with it?

21. Whether the obscurity and baseness of Originall in Magick, and Astrologie, argue not sufficiently the vileness, and abhomination thereof; as well touching the doctrine, as the practice: in as much as the heavenly, and holy truths, either of *nature*, in her integrity; or of the *Law*, in its morallity; or of the *Gospell*, in its spirituality; are all of them of so eminent, and evident originall, or descent?

CHAP.

Chap. VII.

7. *From the Law of Nature.*

1. WHether there be (by nature) impreſt in the Soul of man, a faculty proper for the preſaging of things future; or a naturall inclination tending to Divination? Is not the preſcience or prævision of future things convertible to the nature and eſſence of God: and therefore incompatible to the nature of any creature, in heaven or earth? Can there be the *ſpecies* of things future comprehended in, or by a mind, that is not divine, and infinite? Since therefore the Soul is not of ſuch infinite vertue; but that nature hath limited her to her own Law, of apprehending things, either by ſpeciall revelation, common illumination of reaſon, or ſenſible collection: how then hath the *Ideaes, ſpecies*, or *Images*, of all things (eſpecially things future) lodg'd in her? Thoſe imperfect *Ideaes, ſpecies*, or *images* that are in the mind; are they there properly? and not rather accidentally; *ſc.* from the apprehenſion either of ſome things preſent, or elſe paſt? we know there are in men ſenſes, to obſerve things preſent; and memory, to recollect many things paſt; and underſtanding, to preconceive ſome things that may come of certain cauſes, or may peradventure fall out according to probable conjectures: yea and Faith likewiſe, to believe what ſhall be by divine revelation and promiſe. But what naturall abſtract faculty call they that, that can foreſee, and foretell things future, from impreſt *Ideaes, ſpecies, images*, &c. What though there be in the Soul a naturall faculty (called memory) to record, or recall things paſt, is there therefore an oppoſite faculty (called who can tell what?) whereby to divine of things to come? If there were ſuch a faculty or power, oppoſite to memory; why ſhould it preſage or predict one future thing, and not another: ſince the memory is able to recollect one paſt thing, as well as another? What tell they us of the naturall pretenſions of Beaſts; and frequent predictions of Fools, mad men, Infants, of men ſleeping, dreaming, diſtracted, dying? will they make ordinaries, of extraordinaries; and univerſals, of ſingulars;

and common motions, of heroicall: or elſe, ſubtilties, of phrenzies; ſagacities, of imbecillities; and direct preſages, of occult and confuſed inſtincts? What if brutes have a naturall inſtinct, or pretenſion of ſome future effects, whoſe cauſes notwithſtanding they underſtand not: muſt a reaſonable ſoul therefore naturally divine of thoſe things, whoſe naturall cauſes it knows not? But admit there were ſuch a naturall impreſt faculty of the Soul or mind, as *ſpecies* abſtracted, or collected within it ſelf, to divine, predict, or prognoſticate by: we then urge their own argument againſt themſelves; what need it to look out to the Stars, or to any other creature (in heaven or earth) to that end and purpoſe? One thing indeed both we, and they are convinced of; that there is in all our Souls a naturall faculty (*called Conſcience*) greatly addicted to preſaging: which (if it be juſtly judging, and not erroneouſly opining) will preſage more directly, and certainly of effects, and conſequents (temporall, ſpirituall, eternall, good, bad, happy, unhappy, of hopes, and fears) than can all the *Planets*, although they conſpired to prognoſticate in one conjunction. Let our *Planetarians* therefore (both actors, and conſulters) ſee to it, that they ſuppreſs not within themſelves, nor ſlight that true preſaging power.

2. Whether that humane Art can be lawfull and laudable (as having the leaſt part of Gods gift in it) whoſe principles, practices, and profitable uſes are not according to the Law, and orders of nature? For all things in nature, as they are from a certain beginning: ſo are they deſtinated by proper means, to a profitable end. Now though ſome ſuch things may be yeelded to ſimple *Aſtronomie*: yet who can make any of all theſe plainly appear in ſophiſticated *Aſtrologie*? As nature in it ſelf intends the conſervation of every creature: ſo all that it can intend in any Art, is the uſefulneſs and benefit to humane Society. (For it askes more than natures aym, to make it advantagious to *Chriſtian commiſſion.*) But let them prove the firſt; otherwiſe, why may we not conclude the Art, to be as well unnaturall, as irreligious?

3. If (from natures firſt beginning) they of the leaſt life (among the lower creatures) had their perfect being, and flouriſhing, without any influence of the Stars: why then are they of the nobler life, made ſo mightily (both for their ſubſtance, and quality) to depend upon them? Now, who (that is Chriſtian, or but read in Gods book of nature) dares deny, but that all the vegetables (*Graſſe, Herbs, Plants*, Gen. 1.) were, and flouriſhed in their naturall

turall vigor, and vivacity, ere that the *Sun*, *Moon*, or *Stars*, was created? Now muſt the moſt excellent creature upon earth be made to conſiſt by the Stars; and his body to thrive, or dwindle away, according to the *benefice*, or *maleſice* of their influences? Nay, muſt his very will and affections thence take their inclination?

4. Whether it be not according to natures law and order, that the inanimate, and irrationall creatures be ſubject, and ſubſervient to the animate, and rationall? and whether the contrary be not contrary thereunto? Now if they had not been put to this plunge of natures irregularity; peradventure we had never heard of thoſe erronious, nay and hereticall devices, of the Stars being animate, rationall, divine. But if they think to elude us, with urging the naturall ſubjection or ſubordination of the *Inferior* creatures, to the *Superior*; we doe them to wit, that the ſuperiority and inferiority of the creature (as pertaining to this point) is to be reckoned not from the externall place, or poſiture, but from the internall gift or endowment. The creature of *Gods Image*, although walking here below, upon the *foot-ſtool*, is ſuperiour to all thoſe *works of his fingers*, although fixt in the firmament, or wandring above. Neither doth nature prefer any creature for its adventitials, or accidentals; but for its ſubſtantials or eſſentials. By the Law of nature, the leſſe noble creatures are intended for ſubordinate to the more noble. How came the Stars then to uſurpe a juriſdiction over Man; over the Soul of that Man; nay over the arbitrary, yea and religious actions of that Soul? Who but a blind man would make the Maſter of the family to be ſubſervient to the lights of his houſe? Seeing the Law of nature is the dictate of reaſon; how came the Stars (that have no reaſon) to give magiſteriall, and fatall dictates, even to reaſon it ſelf?

5. Whether Nature be not as much abuſed, in her *occult mirables*, by men diabolicall: as ſhe is in her obvious ſenſibles, by men beſtiall? Nay is ſhe not doubly profaned by ſuch, who are themſelves, as over-curious in the firſt: ſo over-groſſe in the laſt?

6. Whether the naturall efficacies of the Stars can extend beyond their naturall properties? which are to make hot, or cold; dry, or moyſt; more, or leſſe: and ſo to make ſecond qualities, conſequent only to theſe firſt.

7. If this be not all the influentiall motion of the Stars (at leaſt the main thereof) not ſo much to infer or adde any quality of

sympathy, or *antipathy* (which doe follow naturally the specifick, or differentiall forms) but rather to agitate them only as it finds them, in the matter it works upon?

8. Whether there be any thing in Nature, whereby to determine of things *by accident*? Since the operation of nature, as it proceeds from one principle (the form of the thing naturall) so it also terminates upon some one thing. Now things *by accident*, are not simply one, but many: and therefore cannot be precisely of natures intent, or design.

9. Whether it be not quite contradictory to the nature of *future contingents*, to be fore-comprehended by any created intellect (without a speciall divine revelation, or permitted diabolicall suggestion) either in their universall causes, or particular effects?

10. Whether Astrologicall divinations be not only against the course and order of nature in the inferior world: but against the order of nature among the Stars themselves? For God hath not (in the order of nature) instituted them to be signs, where they are not naturall causes; nor yet conjunct signs, where they are not conjunct causes. And who can possibly proove them to be such, as concerning arbitrary actions, and fortuitous events?

11. Whether prognosticating Astrologers have not made to themselves more effects, than ever were Signs; more Signs, than ever were Stars; more Stars than ever were in heaven; and more heavens, than ever were in nature?

12. Whether all the naturall motions of the Stars are prognosticall, yea, or no? If so; then doe they one contradict another. If no, them let them them shew us the reason, why one, and not another?

13. Whether not only the *benignity* of the *Planets*, but also the *malignity* be naturall to them? If so; how can that be, without some reflexion of prejudice, upon their nature, nay upon their Author? If not, then work they not so and so of themselves; but as they find the matter it self so and so disposed. Are we then to respect (either in congratulating or deploring) the Planets efficacies, or our own dispositions? But are the Stars now of another nature, than they were from the first creation? For then they were wholy benign, and naturally intended for the beauty, and felicity of the universe. And doe they now naturally promise good? (and good morall, as well as naturall?) and naturally threaten evill? (and evill of infection, as well as infliction?) How can this chuse but diminish

mirth the due respect, both to Gods free grace; and sins just desert?

14. Whether the *prodigious* aspects in the heavens (*Planetary*, as well as *Cometary*) be not besides the course and order of nature: as well as the *monstrous* are upon the earth? And whether, as these be seldome significative of things to come, but for the most part of things past: they be not so too?

15. If the efficacies of the Stars be from nature, and naturall causes; why then have they not the like effects, upon *Godly*, and upon *wicked men*? For natures law, order, operation, is common to both alike. If they have so; wherefore is this old, and late assertion of theirs? That the Stars have not the dominion over those that be godly. And if this holds, wherefore are their Astrologicall predictions, and genethliacall calculations, more malignant, and unfortunate (as is frequent to be observed) to good men, than to bad?

16. Whether the influences of the Stars be powerfull over the lives and deaths of all other *living creatures* (Beasts, Birds, Fishes, Worms, Flys, Herbs, Trees) as well as of *men*? If on men only; why should men be made more subject to the Stars, than all other living creatures? If otherwise; why have some of them said the contrary? Nay, why goe they not about to calculate all other creatures nativities? Think they it an abasement of their art, to calculate the Nativity of a Frog, or a Flye? nay, would it not much amplify the perfection of it. But say, both are subject; men, and Beasts; Why then should not men (as the rest of the creatures) rest satisfied with a sensible prognostication within themselves: and never trouble themselves to seek after a senseless Prognostication from any other?

17. Whether the Stars have their influences, as upon all naturall things: so likewise upon all *artificiall*? If not upon all artificiall things (besides their own gain-saying) then man hath many of his ordinary actions, without any influence of the Stars. If upon all artificiall things; (as Cities, Houses, Garments, Instruments, Utensils, *&c.*) then, must not their influences depend upon mens arbitrary actions; as all these doe? nay must they not have new influences daily, according to the new inventions of art, or devices of artifice?

18. Whether the formative power of nature concurs most with the influences of the Stars; or with the seed of generation? And whether

whether the first and greateſt cauſe of tempers, ſhould not be obſerved firſt, and moſt; as the firſt and greateſt cauſe of manners?

19. Whether the influences of the *Planets* be more powerfull over mens nature, before the Birth, or after it, or juſt upon it? If juſt upon it; how can thoſe ſwift ſyderiall motions make ſo intimate, and totall impreſſion an once? How can ſuch an efficacy either be done, or ſuffered, in ſo ſhort, externall, and accidentall an art? If not juſt upon it; why then is all the obſervation upon thoſe points, minutes, or moments only? If before it, why goe they not about to calculate the conception, as well as the Nativity? If not before it, why ſhould the Planets have ſuch influences upon externalls, and accidentalls; that had none upon the intervalls, and eſſentialls? If after it, how can they beget humours, and qualities, (anſwerable to their Conſtellations) in a creature already compleated, and furniſhed before-hand? Yea, why conſider they not what conſtellations upon nutrition, education, and erudition? If not after it, then have nutrition, education, and erudition a power to change or alter both tempers and manners; without, beyond, and againſt all influences of the Stars: yea, and religion, more than all the reſt.

20. Whether the nativity of an Infant be under one, or many; the like, or different conſtellations? Seeing Nature ordinarily brings not forth at once, but by delayes and degrees. Firſt, the head comes forth, and ſo one part and member after another, even unto the feet. Now then ſeeing the parts of the body move not ſo ſwiftly out of the womb; as the heavenly bodyes doe in their orbs: why ſhould there not be one Conſtellation upon the head of the child that is born, another upon the neck, and ſo of the ſhoulders, the breaſt, the belly, the thighs, the legs, the feet: and they all as different in themſelves; ſo alſo in their ſignifications?

21. How comes it to paſs that *Twins* (as *Jacob* and *Eſau*, *Proclus* and *Euriſthenes*) are of different natures, or conſtitutions, conditions, fortunes, fates or ends; although born under one conſtellation or conjunction? If they have got *Nigidius Figulus* his device, and ſo can allege, that the ſwift motion of the heavenly bodies, may alter the conſtellation, and cauſe the variation. May not the birth of one oft-times be as ſlow, as the birth of twain? and why not then the like variation alſo. If it be from the delay that is between the birth of the Twins; then, whether is that delay alwayes alike: and the difference accordingly? or if it be ſometimes

times in their birth; whether is it likewise in their conception? Nay, how can there be any exact observation (although it be but in the birth of one) if the swiftnesse on the one part, and the slownes on the other be well examined? If they say, the difference betwixt the Twins, may be by reason of the difference in their conception; why then doe they never bring that into their calculation? Is not the moment of the conception more considerable (for naturall impressions) than the birth? But how shall they know that, since she that bears, knows it not? Or how pretend they to gheese at it from the Nativity: since that may fall out (from the conception) seven, eight, nine moneths; more or less?

22. Whether Astrologie be of any naturall use, so much as to *Physick?* especially, according to the Magicall application of it, by *Periapts, Amulets*, Charms, Characters, Words, Figures, Alligations, suspensions, *&c*? Likewise (to cure the diseases of old, or young) by choosing a *Planet* convenient to their age. As for the old men *Saturn*; for young men *Mercurie, &c.* Likewise in choosing *Signs* convenient to the part affected. As for the diseases in the head, *Aries*: for those in the feet, *Pisces, &c.* As also in the superstitious observation of *Criticall dayes*, in which such a Planet governs, as may be most apt to repell the disease, *&c.* Concerning all which, let them see to the refutations of learned Physicians.

Chap. VIII.

8. *From the order of Causes.*

1. WHether, because Astronomicall observations, and Predictions may be true, and lawfull; being Physicall, and having their naturall causes: therefore the Astrologicall must be so too? Being (as is their own word) *anaitiologicall*; or not having any naturall cause at all.

2. Of all the causes of humane actions, and accidents (God, Angells, Devills, the will of mans mind, the temperature of his body, externall violences, accidentall occurrences, and the starres influences) whether these last (of all the rest) be not the most remote, and feeble in their operation?

3. Whether the Artists, in their Predictions, ought not to moderate themselves (if the Art may admit of moderation) according to this known order, and received distinction of causes? 1. Some Causes produce their effects necessarily, and alwayes: and those Causes being understood and discerned, the effect may certainly be pronounced and prenuntiated; as in *Eclipses*. 2. Some Causes again produce their effects, though not necessarily, and alwayes; yet for the most part, and seldome faill: and such may be Prognosticated only conjecturally, but not peremptorily; as the changes, or alterations of *Weather*. 3. Some Causes are only generall, remote, indefinite, indeterminate, partiall, accidentall; whose effects follow neither necessarily, nor alwayes, nor for the most part, nor indeed scarce at all (as in *tempers* and *manners*) and such, as they cannot be foreknown; so they are not to be foretold. But as for more rationall, and arbitrary actions, and future contingents meerly fortuitous; these can have no Causes all, but in the secret and hidden will of God; or else in the indiscernable will of man: and therefore are in Gods power alone; and not in mans art, either to forknow, or foresee.

4. Whether the starres be not only *Signes*, but *Causes*? or whether Signes, where they are ordinarily no Causes? or Causes, where they are no Signes? or (as they ask of *Comets*) whether they be either causing or signing from their matter, or from their form? Especially to our purpose; whethrr they be both Causes and Signes of things future and fortuitous? Causes they cannot be but of naturall things; and they generall only, and indefinite. And therefore cannot be Signes of determinate and particular effects. For if they signe not the causes in particular; how can they sign the effects in particular? Again, Signes naturall they cannot be, but either as Causes, or effects, or else as proceeding from the same common cause, and superiour to both. And that common cause cannot bee corporeall: because there is no bodily thing superiour to the heavenly bodyes. That superiour Cause therefore (upon which they both depend) must needs be incorporeall; even *God*; not *Angells*, because Angels have no such *transient* action common to them both. If therefore they be so much as Signes, they are only so according to divine ordinance and institution; and not according to any humane art, or invention.

5. How the Stars can signifie such an effect, whereof they are not the cause? And especially whose speciall causes they signifie not

at

at all? And for as much as ſuch *aſtrall* effects, as have their naturall cauſes, can be foretold but conjecturally, and indefinitely; upon what grounds then doe they particularly define and determine upon caſualties, and voluntaries, whoſe events are not ſo much as probable; as not having any ſuch cauſes as aforeſaid?

6. Whether the Cauſes (namely the ſecond and particular cauſes) of meer accidents and contingents, are to be foreſeen and foreknown by mortall men? For how can things *by accident*, be foreſeen in their naturall cauſes? when (as *Philoſophie* concludes) there can be no naturall cauſes of things *by accident*.

7. Whether the Starres are the cauſes, or ſignes of any kind of *Contingent*; as well thoſe that follow from arbitrarious actions; as thoſe that depend upon more ſtated matters? Nay, whether thoſe that have their ordinate cauſes, and revealed ſignes, can properly be called *Contingents?*

8. Upon what grounds doe the Aſtrologers undertake to predict, or foretell of *future Contingents*, ſince they can no way foreſee them, neither in themſelves, nor yet in their cauſes? Not in themſelves, becauſe they yet are not. Nor in their cauſes, for they are either God, or the heavens, or mans free will. And firſt, how are they able to foreknow thoſe things that depend upon the prime cauſe, Gods ſecret will, and abſolute pleaſure, without his ſpeciall revelation? Next, how can they ſee any ſuch things in the heavens? which are but generall and remote cauſes; and ſo neither cauſe, nor ſigne any thing determinatly and particularly? Yea are but materiall cauſes at moſt, and therefore betoken, or effect nothing of the actions of the mind or Soul. Then, for the will of Man (which is the proximate cauſe in all arbitrary actions) how can they prejudge of that? Unleſs they take upon them to know the heart, with its intentions and affections. And if they could know it for the preſent, yet how can they doe ſo for the future? And indeed, how is it poſſible for them to determine upon that; which is indifferent, and indeterminate in it ſelf?

9. Whether the cauſes of meer accidents and contingents be internall, or externall? If internall, then either in a mans rationall will; or in his naturall temper. If in his will, how come the Stars to neceſſitate that free faculty? If in his temper, ſuch a diſpoſition is eaſie to be foreſeen, without a Planetary Prognoſtication. If externall, it is either God, or the Creature. If God, he is free to work both without the ſtarres, and againſt them. If the creature, how

comes it to be comprehended in a particular conſtellation: and ſo as prognoſtication may be made thereby?

10. Whether the Stars work upon mans body *mediatly* or *immediatly*? If immediatly; how doe they that, without a divine, and infinite power? If mediatly, or by means, *ſc.* of the ayr, *&c.* then whether the affections of the Stars be not varyed, through the various affection of the ayr, or means? and whether the diſ-affection, or indiſpoſition of the ayr, or means, may not hinder, and prevent both the operation of the Stars, and the diſcerning thereof?

11. Whether the Planets be *imperiall*, or *miniſteriall* operators, and effectors? If they command, neceſſitate, enforce us (abſolutely, univerſally) what is become of our naturall liberty and free-will in all humane actions? what praiſe have we for our well-doing, and deſerving among men? what excuſes have we not for our errors and offences, both againſt God and men? If they ſerve us; why go they about to proclame us deſtinated to their fatall ſlavery?

12. Whether there be any kind of *neceſſity*, as touching the aſtrologicall predictions of ſydereall effects? If an *abſolute neceſſity*; how can a divine power prevent them? If a *Phyſicall neceſſity*; how are they ſo the naturall and ordinate cauſes of voluntary, and free actions? If a neceſſity of conſequence? By what certain cauſes, and reaſons, doe they argue, demonſtrate, and conclude it to follow?

13. Whether the *Planetary influences* doe cauſe, and rule nature, and temper: or elſe doe they only work upon it, as they find it, and ſo follow it? If the firſt; how can they be exempted, or excuſed from being the Authors of their ſpoken-of *Maleficos*, and malignities? Or, how can they put off theſe to the diſpoſition of the matter they work upon?

14. Whether any thing can be determinatly prognoſticated or predicted from the Stars: being but *univerſall cauſes* at moſt; the *particular cauſes* not conſidered? Nay, may not a truer and ſafer prediction be made, from the particular cauſes, the univerſall not conſidered? Doe not ſeverall creatures, and ſeverall ſeeds bring forth ſeverall things, for all the ſame conjunction, or conſtellation?

15. Whether the *remote* cauſes (the moſt that the celeſtiall bodies can be) may not (in naturall generation, conſtitutions, complexions, tempers, humours) both be directed, and ſuccoured; and alſo corrected and prevented, by the *proximate* cauſes? yea and (in other

other matters) by externall, and *adventitiall* cauſes; by *rationall*, and *voluntary* cauſes; how much more by the *prime cauſe* of all?

16. Whether the Planets have (either actually, and formally in themſelves; or virtually and effectively upon others) thoſe *prime* elementary *qualities*, of hot, cold, dry, moyſt: eſpecially in ſuch different meaſures, and unequall degrees; as to make ſome of them *benign*, others of them *malign* in their influences, and operations? For all the Planets are but of one kind of ſubſtance, and one kind of light (all of them, as they ſay themſelves, borrowing their light from the Sun) why therefore ſhould they not all be of one kind of influence, and one kind of operation? Since they have the ſame light (in which is their main efficacy) albeit in ſeverall degrees: why ſhould they not have the ſame effects, albeit in ſeverall degrees?

17. What are thoſe *influences* of the Stars? motion, light, or elementary qualities? or elſe ſome occult, inſenſible vertues, ſympathies, antipathies, *&c.* And how operate they upon theſe inferior bodyes? Generally, or particularly; ſimply, or mixtly; ſolitarily, or conjunctly; actually, or potentially; formally, or virtually; mediatly or immediatly; inſtantly or ſucceſſively; partially, or totally, who can directly tell?

18. Whether ſuch *Influences*, as Aſtrologers aſcribe to the Stars; be not contrary to the nature and underſtanding of cauſes, *viz.* Such influences, as proceed not from their naturall ſubſtance, nor inherent quality: but from their imagined aſpects, and ſuppoſed (if not feigned) conjunctions. Such virtuall influences, as muſt be made to operate clean contrary to their formall qualities. Such influences, as they make to be efficacious from the fictitious figure of the Planets. Such influences, as the antient, pure *Philoſophers*, and *Aſtronomers* once dream't not of: but are the dreams of later *Planetarians*, or *Magicall Aſtrologians*. Such influences as wherby they would pretend to deep inſight, and profound learning: but (in truth) make no other advantage of them, than as a painted plea of blind and lazy ignorance. I ſay ignorance; as indeed inhibiting the ſtrict inquiry of all proper cauſes. For aske them; how come the Stars to work thus and thus, upon inferiour bodies? why (ſay they) by their influences. And what are theſe influences? Nay, if you cannot conceive them in the groſſe, they cannot preciſely diſcover them. Unleſſe you will be contented to have an obſcure thing deſcribed, by a thing more obſcure. Are not the true

causes in occult qualities, and in natures mirables, all put off to more occult influences? Why doth the *load-stone* draw the Iron? why, by reason of some Starry influence. Why doth the little *Remora* stay the massy Ship? Why, by reason of some Starry influence. Why are there such antipathies betwixt creatures? such vertues of minerals, and herbs, plants, stones; such colours, figures, resemblances, &c? Why all is by reason of some Starry influence. And if you aske after any other cause or reason, for these and many the like; you may (for them) go seek it out your self.

19. Whether the Magicall Astrologer make not himself to be the chief cause of the Stars influencies, and their efficacies? For if he hath not a power to compose them so, as they may bee most suitable to his own purpose; why then both practises, and teaches he, to make such a *Sign*, or *Image*, under such a *Constellation*, to such *intents*? To make choice of such a *Star*, *Sign*, *Ascendant*, *Aspect*, &c. and then (the *Figure* thus disposed) the Stars impress streight-way, and operate (by *resemblance*) to the desired end. How shall we beleive it now, that the Stars have a power over our wils: when thus they make their own wils to have a power over the Stars?

20. What certain effects, or Prognosticks of those effects, are to be made from the Stars: in as much as their strengths, and validities, depend upon so many, and contrary causes, and considerations? Namely, of Stars *erratick*, and *fixt* (and they more efficacious than these) of rayes *manifest*, and *occult*; of influxes *simple*, and *mixt*; of light *cognate* and *mutuatitious*; of motions *proper*, and *common* (and the proper more active, than the common) of Planets *amicall*, *benevolous*, *auspicious*, *fortunate*; and *inimicall*, *maleficall*, *unfortunate*, *exitiall*; as also *ancipitous*, and *indifferent* to both (and all these sometimes *roborated*, and *holpen*; sometimes *infirmed*, and hindred one by another) of Planets *masculine*, *feminine*, *androgynous* (and these again now strengthning now weakning one another) of Stars *auc't*, and *diminute*; *diurnall*, *nocturnall*, and *ambiguous*; *ascending*, and *descending*; *slow*, *swift*, and *mean*; *direct*, *Stationary*, and *retrograde*; Of the Signs of the *Zodiack*, their *Quadrants*, and *Trigons*; and how they are *masculine*, or *feminine*; *imperant*, or *obedient*; *right*, or *crooked*; *humane*, *brute*, *reptile*; *vocall*, and *without voyce*; *fruitfull*, or *barren*; *beautifull*, or *deformed*; *happy-witted*, or *unhappy*; *conjunct*, or *distinct*; of the *essentiall dignities* of the Planets, or *increments*,

with

with their contrary *dejections* or *detriments*; their *houſes*, exaltations, *triplicities*, *tearms*, *thrones*, *decurions*, *faces*, *joys*; of the *accidentall dignities* of Planets, in reſpect of *motion*, *poſture*, *aſpect*; ſc. *combuſt*, *peregrine*, *captive*, *afflicted*, *oppreſſed*, &c. *ſextile*, *quadrate*, *triangular*, &c. *partile*, *platick*; *ſolitary*, *ferall*; *applicate*, *defluent*, &c. of the *celeſtiall houſes*; their number, *oppoſition*, *repreſentation*; and in every houſe, the *order*, *nomenclature*, *ſignification*, *joy*, *conſignificator*, *colour*, *condition*, and *temperament*; of the ſeverall wayes of erecting *Theams*, *Scheams*, *Figures*, &c. All theſe generals conſidered, beſides infinite more particulars to be added, what a wild wood, or imaginary miſt is here, to find out a future contingent, or fortuitous event? For ſo clearly doe even the exacteſt of them make their grounds, and means, whereby to paſſe (with great peremptorineſs) their prognoſticating judgements upon all accidents? Nay, for as much as ſome of them ſay, there are 120. divers *conjunctions* of the 7. *Planets*, and moreover of them generally 13092. *Conſiderations*, beſides innumerable *myriads* of them in particular: are not theſe direct (to uſe their own word) *directions* not only to gheſſe at, but conclude upon things future, and fortuitous.

21. Whether this order of arguing be with probability: much leſſe infer any cauſall neceſſity? *viz.* From the *conſtellation* of the *Nativity* of a child, to the *naturall conſtitution*; from the naturall *temperament*, to the *humours* of vegetation and growth; from the *humours* of the body, to the *manners* of the mind; from the *manners*, or naturall diſpoſitions, to the *politick*, *morall*, yea and *religious actions*; and from the *manners*, and *actions*, to ſuch and ſuch determinate *fortunes*, and *events*. Seeing all theſe may bee quite otherwiſe altered, by the *conſtitution* of the *Parents*, by *natures* work, different to both their *conſtitutions*; by the *complexion* of the *Nurſe*; by *adventitious nutriments*; by *education*; by *Art*; by *Diſcipline*; by *freewill*, and *reaſon*; by *grace*, and *conſcience*; by the wiſdome, power, and goodneſs of *Gods providence*; yea and by *externall accidents*, or *occurrents*.

22. If this way of argument were admitted in ſome part, and probability, that the Starres may have their vertue, and efficacy upon this *ſublunary orb*; and ſo upon the inferior *Elements*; and ſo upon *Bodyes* compounded of thoſe elements; and ſo upon the *humours* in thoſe bodyes, and ſo upon certain *paſſions*, and affections of the mind, that follow thoſe humours or tempers: would it therefore

fore follow, that they have the like (though not as *efficients*, yet but as *instruments*) upon the Soul, Spirit, Understanding, Will, Conscience: not only not to compell, or enforce, but so much as to incline or dispose them to actions rationall, voluntary, politick, morall, or religious: and so bring them to reach the end, or runne into the events of all those actions good or evil? What rationall man can be perswaded that it is in the influences of the Starres to beget in a propension either to vertues, or to vices? and that it is in those vertues or vices (as so begotten) to hasten, or prevent the hoped, or feared effect? However, what Christian man will be brought to believe, that wicked men, and godly men, their temporall prosperity, or adversity, is from their auspicious, or their unfortunate starres? how much lesse then, their spirituall endowments, or defects; together with their eternall rewards or punishments?

23. Whether in all Planetary Constellations, Aspects, Conjunctions, there be a necessary conjunction betwixt all causes, and all effects? Though we may grant much of these in the *Eclipses* themselves: yet what necessity (of all these) may move us to admit so much, as touching the portents of those *Eclipses*? And therefore I demand further of *Eclipses* (as I doe of *Comets* also) if they have no more but naturall causes, and common apparitions: whether have they then, more than naturall significations, and common effects? If the significations and effects be to be thus doubted of in the eminent and visible, what may we doubt of concerning the invisible, or else but imaginable conjunctions?

24. Why are the daily effects of the same starres (as touching the *weather*) so different in divers *Horizons*? And why are the prognosticks of them so different although within the same *Horizon*? Now if Prognosticators have so often *hallucinated* (or deceiving, been deceived) about naturall effects, or consequences (of heat, cold, fair weather, rain, wind, snow, hail, thunder *&c.*) how can they be credited in their Predictions upon arbitrary actions, and fortuitous events?

25. Whether there be not a sufficient end, and use of the starres substance and motion, in the ornament of the Universe, the beauty of the heavens, their rising, and setting in their own order their light and heat upon inferiors, their distinctions of times and seasons, with other their unknown motions, actions, services, all tending to the glory of the *Creator*, and benefit of the creature, although their Astrologicall, and Genethliacall, yea, and magicall

bene-

benevolences, and *malevolencies*, had never been excogitated or invented?

Chap. IX.

9. *From the strength of Reason.*

1. Although some certain demonstrations, or demonstrative reasons (borrowed from *Arithmetick*, *Geometry*, and *Opticks*) may be conceded to *Astronomie*; because it is a Science that keeps it self to naturall motions, and measures, ends, and uses: yet whether all they ought to be usurped by, or allowed to *Astrologie*, in as much as it transgresses all these?

2. Whether (besides the exaction of a blind and implicite Faith) the rejection and derision of sound and explicite reason and demonstration (done by *Magicians* and *Astrologers*) be not a necessary demonstration of the vacuity or want of *reason*, to the Artists, or their Art?

3. Whether *Reason* be not superiour and predominant to the power of the Starres? For say (after their own order) the starres may have their influences upon tempers and humours; and so upon passions and affections; and so upon manners and actions; and so upon issues and events; yet *Reason* is not destitute of such means and succours, as may temper those humours, moderate those passions, prevent those actions; what then becomes of those events? Whom then will they make their Astrologicall Prognostications to be powerfull over, but sensuall men or knaves; or perswasive to, but unreasonable men or Fooles? For rationall men will still be arguing, seeing the starres are not powerfull upon reason, nor above it: how can their power stand against it?

4. If reason be predominant to Divination; nay, if it be made conducible to divining Predictions; why then have the most bruitish and barbarous people of all the world, been alwayes most addicted thereunto? Why durst it never peep forth among knowing Christians; save only in times of greatest ignorance and superstition; or else upon occasion of the discontinuance, or discountenance of good learning? And further, why are they reputed, and recorded to be most apt, as well as most frequent in Divinings and Propheſyings;

when *Reason* is most suspended, obscured, and debarred (as in sleeps, dreams, abalienations, distractions, phrenzies, furies.) Nay, why are they mostly observed, when breaking forth from the mouths of children, fools, mad-men, melancholy, fanatick, distraught, dying, &c?

5. Whether the *New* Astrologers are able to give better reasons for their divining or predicting art or faculty; than the *old ones* did? All which are either so false, as that they make nothing for them: or else so contrary, as that they make altogether against them. As consider them in those their arguments; If there be no presignification of things future, then there are no *Gods*. Were there *many Gods* indeed, they might be too many to keep counsell: but there is *one God*, who will admit no creature here to be his Counsellour. Again, then are they ignorant of future things. Peradventure such *Gods* may not know one anothers minds or intentions, or yet actions: but *a God* knows all things past, present, future, and is only known to himself; and it is sufficient for the being of any thing, that he himself alone knows it to be. Again, it is then because they are not able to declare them. In *one God*, his pleasure of revealing, is his power to reveal. Again, then they love not men. Gods love is to communicate himself to the creature according to his will, and aceording to its kind. Again, else it is because they envy us this knowledge. Envy is at anothers good; and therefore not in him, that can see no good which is not his own. Again, or else it is because they think it pertains not to men to foreknow things to come: or that it befits not their divine Majesty to preacquaint humane creatures with then. These latter indeed are true affertions, of the true God; and irrefragable argumentations against any truth of a predicting, or presaging art.

6. How will they answer an *Heathen Philosopher* thus questioning them, or reasoning against them? shall we attend to the præfation of irrationals, and inanimate; and not rest our selves satisfied with the confariation of reasonable men? what reason can more move to think all their divination to be nothing, than that they can give no reason for it? what reason can the *Aruspex* give, why the inspection of the *liver* or *lights* should design times and actions for lucky, or unlucky? What can the *Augur*, why a bird flying on the right hand, or on the left, should presage this or that for fortunate, or unfortunate? What can the Astrologer? why the starre of *Jupiter*, and *Venus* conjoyned with the *Moon*, should be

ſo benign to the birth of a child: and (on the contrary) that of *Saturn* and *Mars*, ſo malignant? Wherefore ſhould they make God to be ſo buſie, to inſtruct men ſleeping: and ſo careleſly (as it were) to neglect men waking? And what reaſon is there for this? that *Caſſandra* in a diſtracted fury, ſhould foreſee things future: which *Priamus* with all his collected prudence, and deliberate, cannot doe?

7. Whether this be a ſufficient reaſon (to bear ſway with reaſonable men,) That therefore ſo little reaſon is it to be rendred, for the *Myſteries* of Magick and Aſtrologie (as they call them) leſt men might ſo ſlight them, as common things: and not value them as rarities, or *unheard-of curioſities?* Nay, becauſe they want *Reaſon*, which is the main of every humane art; is it not therefore that they ſo univerſally and earneſtly exact *Faith*: and ſuch a faith as is proper only to a divine Faith?

8. Whether an Aſtrologers formall affirmation, be as good as an infallible demonſtration? Elſe, why prove they it not by *Reaſon*, (divine, morall, naturall, yea, or artificiall) when they ſay, that ſuch, or ſuch a conjunction of the Planets, ſignifies innovation of Religion, removall of Churches, mutation of States, tranſlation of Kingdomes, tranſmigration of Nations, depoſition of Princes, alteration of Magiſtrates, perſecution of Miniſters, ruine of Families, diſſenſion of Lawyers, loſſe of Merchants, wrack of Mariners, breaking of Tradeſmen, undoing of Farmers, deſolation of Cities, depopulation of Countries, mortality of Men, murrain of Cattell, dearth of Corn, *&c.* And all theſe through hereſies, ſects, factions, blaſphemies, profanations, impieties, hypocriſies, pride, ambition, coveteouſneſſe, luſts, treacheries, conſpiracies, ſeditions, tumults, contentions, warres, battells, murders, theſts, robberies, oppreſſion, fraud, diſſimulation, hatred, envy, hunger, diſeaſes, fires, waters, tempeſts, *&c.* And all theſe by Superiours, Inferiours, Neighbours, Servants, Children, Wives, Husbands, Kindred, Friends, Enemies, Strangers, *&c.* We know there may be innumerable ſuch conſequences or caſualties in the world, and that by ſuch means or inſtruments: but how prove they that the Starres are either the Signs or Cauſes of them? If they put us off with this only, That the Diſciples, and Auditors in Aſtrologie muſt be believers: Let them tell us from what neceſſity they impoſe this duty; otherwiſe they ſay nothing, or nothing but ſay, and ſo leave both our faith, reaſon, and ſenſes unſatisfied.

9. Since (as they ſay themſelves) the Influences of the Starres are ineffectuall; as neither apt, nor convenient to produce agreeable effects, in the matter of *Sublunary* things; unleſs there be a proportionable, equall, or juſt meaſure and mixture in their *irradiations*; and that without either exceſſe, or defect: How then ſhall we believe them in their prognoſticated effects; if ſuch a proportion (as they ſpeak of) be not firſt demonſtrated unto us?

10. Whether all ſuch Aſtronomicall demonſtrations, as are of pure Aſtronomicall effects from the ſtarres (as of hot, cold, dry, and moyſt) be any reall proofes (in Aſtrologie) of beneficall, and maleficall influences, of vertuous and vitious efficacies, of fortunate or unfortunate events? For as much as theſe differ, as naturall and preternaturall, as neceſſary and arbitrary, as conſequentiall and caſuall, *&c.*

11. Where are the influences of the ſtarres received? and how? How can they by fair experience prove they are preſent in the elements? Muſt we truſt the *four corners* of a *Figure?* is this all their evidence? thus we are taught to examine them by one of their own neighbours. And therefore they ſhall give me leave to queſtion with them a little further. That Cæleſtiall vertue or efficacy, which either Cauſes or Signes ſuch terreſtriall effects as they pretend; whether is it created, or uncreated? If uncreated, how comes it in, or from the Stars? If created, where reſides, or remains it all the while, untill it take effect? In the Conjunction of the Planets? Why that is not, becauſe gone and paſt. In the party himſelf? Then hath every one the cauſe of his own fortune within himſelf; and ſo need thank no man (but himſelf) for his riches, peace, honour, preferment: nor yet blame any other, for his impoveriſhing, diſgrace, wounds, and death.

12. Whether the influences of the Stars be a ſimple extract, or elſe a compoſition; as it ſhould ſeem by their conjunctions? And then, for as much as they impend, and operate at once, how can they tell to which of them they ſhould particularly, and predominantly referre the effect?

13. If the influences of the Stars incline either to vertue or to vice; and their efficacies be propenſe either to recompenſe one, or other: why then are their conſtellations recorded to have been ſo malefick (for the moſt part) to the vertuous; and ſo benefick, to the vitious?

14. What power can the Stars have either in the determination,

or

or discrimination, of pure spirituall qualities (*sc.* affections honest, or dishonest; religious, or profane) in as much as they work but only from the matter, and but upon it only? And where they find the like matter, temper, constitution, complexion, *&c.* Why incline they not to the like qualities, and affections? And if they incline alike; why see we not (in common) the like actions, and effects?

15. If there be no Stars in the Heavens idle, or vacant; but that all of them have their influx, and operation upon these inferiors: and infinite of them (as Astronomers acknowledge) whose number, nature, and power, are altogether unknown (and the unknown aspects, positures, conjunctions, possibly thwarting, and impeding the known) And the known, not perfectly known; and if they were known never so exactly, yet not to be infallibly applyed to particulars; No nor yet with fair probability to be prenuntiated or pronounced upon: Can an effect be concluded for known, certain, probable, particular; from an unknown, uncertain, improbable, generall cause, or means? Doe not they themselves say that the Stars operate by an occult quality (like to that of the *loadstone* upon *iron*) by a secret sympathie or antipathie; by an insensible influx, by a vertuall contract, and after an inexplicable manner? Wherefore then are they so peremptory in pronouncing, or predicting: where they are so impotent and confused in apprehending, or expressing?

16. Either the Stars doe inflow, and impresse, yea portend, and signify perpetually; or not. If so; how then is it, that they are no more universally observed (as concerning all, or any) nay, why work, and sign they not at one time, as well as another; in one place, as well as another; to one person, as well as another; in one action, as well as another? If not; then how doe they it after natures ordinance and order; which is not only constant and continuall; but common, and generall?

17. If the Soul be not *ex traduce*, or drawn out of the matter (and consequently corruptible, and mortall) what power then can those materiall influences have over it, and over the powers of it?

18. Whether Magicall, and Astrologicall *Figures* be quantity; or quality? If quality (so much as logicall quality) thats not to be supposed but proved. And so proved, as that it arises not from a continuate quantity, or can be considered at all without it. Especially, when we speak of such a Figure, as is not an *accident* of a *Body*; but a meer *lineary*, and *superficiall character*. If it bee

quantity; then (as *Logick* concludes) it moves, or operates not: not of it ſelf (becauſe it only follows the ſluggiſh matter) ſave only as it is inſtrumentally acted.

19. How *configurations*, conſiſting only of intelligible *angles*, can be objects to any ſenſitive power? Or how the ſenſitive power, imagined in the elements, and all elementary things, can apprehend, without organicall inſtruments? It is their own queſtion, let them anſwer one another.

20. If the naturall, and ordinary motions, and conjunctions of the Stars, be ſufficient to prognoſticate, and prenuntiate all manner of mutations, accidents, events: to what purpoſe then are all thoſe *prodigies*, or apparitions, of *Comets*, *blazing-Stars*, doubled and tripled Suns, and Moons; apparitions in the ayr, of Angels, Devils, Men, Women, Letters, Croſſes, Crowns, Dragons, Dogs, Horſes, Birds Fiſhes, Caſtles, Houſes, Churches, Ships, Cities, Chariots, Armies, Swords, Spears, Bows, Arrows, Guns, Trumpets, voyces, monſters of ſundry ſhapes, and hews: Beſides ſhowers of blood, inundations, earthquakes, ſore breaking out of the earth; and monſters both of men, and beaſts?

21. If *Meteors*, *Comets*, and apparitions in the clouds, and ayr may be, (as ſome of themſelves have affirmed) but imaginary; or elſe but meerly naturall; and not only not portentous, but not ſignificant; how much more then may it be ſo ſaid, of their conjunctions, conſtellations, configurations, *&c.*

22. Why are the *new Stars* (ſuch as have neither cauſe, ſubſtance, quality, ſite, nor motion like unto the reſt) ſent (as they ſay) to portend great mutations, both in Church, and Common-wealth: if the common Stars, in their ordinary courſes, be ſufficient to ſuch a purpoſe?

23. Whether the greateſt mutations that have been in the world, have not happened without the conjunction of the greater Planets? If it be ſo, (as ſome of themſelves have not let to ſay) how are theſe then the proper cauſes of ſuch effects; and ſigns for ſuch predictions?

24 If there be a naturall, or an ordinary Art, teaching the preſaging or predicting of things future: why then did God ſupernaturally, and extraordinarily inſpire the *gift* of *prophecy*? give his *prophets* an extraordinary call, and office to that end? ordain certain ſpeciall means and inſtruments to that purpoſe (the *Ephod*, the *breaſtlate*, the *Urim*, and *Thummim*) doe it by extraordinary

wayes

wayes of Angels, Revelations, Visions, Dreams, Extasies, Miracles, *&c.* And how chance the studying, or reading of the stars (if they be such a prophetick way, or means) are amongst none of these?

25. If a man may read the stars (as concerning all sublunary contingents) in *letters*, and legible *characters* (as some of them contend:) what then need there any going about the bush, or wandring up and down in a star-gazing; by divine aspects, conjunctions, configurations, *&c.* But (in truth) can any of our magicall or astrologicall lecturers spell these things? Nay, doe they not rather both agree in this, to make a spell of them?

26. Whether (of fortuitous events) the stars be signes naturall, or supernaturall? If naturall, why are they not causes, or effects? or connexed with causes, and effects? if supernaturall; where is the Revelation, whereby to fore-know? and the promise, whereby to believe? and why are they not more infallible in the designation? rather, why are they so fallible in the success?

27. Whether the prediction of a future contingent, be not an absolute contradiction? For how can it be properly called a *contingent*, if it once be plainly foreseen, or certainly foretold? Because the nature and property of a meer contingent, is to be so, both in respect of the active, and of the passive power; *viz.* unknown, sudden, indeterminate, incogitate, rare, seldome alike, potentiall, not actuall, not necessary, from no naturall, or necessary cause. And all this yet more especially, when the *externall* contingent, or accident, depends upon the *internall* contingent, the arbitrarines, or liberty of the will, and actions.

28. How can a contingent be foreknown, or foreseen? that is, seen, before it be seen? In as much as the knowledge of such a thing is primarily, and directly to the senses: and but secondarily, and accidentally to the understanding.

29. How the positions, and motions of the stars can either cause, or sign a future contingent? when as divine providence disposes of both these, after a quite contrary manner. For the positions and motions of the stars are disposed of according to a necessity; that they must needs so be; but future contingents are disposed of according to a contingency; that they may be otherwise; or may not be at all. The Stars, as they are: so they work. Now what congruity betwixt a necessary cause, and a contingent effect?

30. Are not Fate, and Fortune two contraries: and (respectively) two inconsistencies? how then are the Stars the mistresses both

of

of Fate and Fortune, in one and the ſame effect? And how can there be one way of predicting a thing of abſolute neceſſity: and of meer contingency?

31. For as much as the ſame Starres or Planets, have not the ſame aſpects, or conjunctions, in all places; and ſome ſtarres are to be diſcerned in one place, and not in another: Now then, muſt not the judiciall Aſtrologer make his judgement either from one place, and not from another? or elſe, muſt he not be in many places at once, to make his obſervation compleat? Or elſe, what judgement can he make?

32. Seeing the heavens, and ſtarres are ſo diſtant; the eye-ſight ſo infirm, and the ſenſes ſo oft deceived in the proper object; and the Artiſts obſervation tyed up to one ſingle and weak ſenſe: Is it not now with ſtarre-gazers peeping at the Planets; as with Saylors, to whom the Earth, Caſtles, Woods and Mountains doe ſeem to move? and as things ſingle afarre off ſeem double; and black things white, or white things black; and as a ſtraight oar part in the water, and part out of it, appears crooked and broaken? what certain judgement then can here be to reaſon, from a ſolitary ſenſe, ſo eaſily, and oft deceived?

33. Since things inanimate, or liveleſſe, are naturally ſubordinate, and ſubject to things of life; things lively, to things ſenſible; things ſenſible, to things reaſonable; and things reaſonable, to things ſpirituall: how comes it to paſſe, that men ſhould be bound, and conſtrained by the ſtarres; and *Devills* (through the ſtarres) bound and compelled by Men? What reaſon can the *Magician* give for this binding of devills and Spirits? and the Aſtrologer, for this binding of men, and wills? For to me it ſeems unreaſonable, that unreaſonable creatures (ſuch as the ſtarres are) ſhould have the Dominion, and power aſſigned over reaſonable Souls.

34. Whether both the ſwiftneſs, and the ſlowneſs of the ſtarres motions, hinder not their influences, and impreſſions upon inferior and ſublunary matters? at leaſtwiſe inhibit not the obſervation? above all, forbid not the prognoſtication thereupon? For if (as themſelves have ſayd) the heavenly bodyes move with ſuch concitation and celerity, as to change their face *ten thouſand times a day*: how is it poſſible there ſhould either be any impreſſion on the ſtarres part, or obſervation on the Artiſts and art, in a tranſiency ſo imperceptible?

35. Fo

35. In as much as the ſtarres move ſo rapidly, as in a poynt, or moment of time; and every point or moment of time makes an immenſe alteration in the heavens; and every point of alteration, is of moment to alter the Conſtellation; and the leaſt altering of the Conſtellation occaſions a vaſt aberration to the Calculator: Adde to all theſe how hard it is to obſerve, and compare the points and moments of the Childs birth: What point of diſcretion was it then, to make any matter of moment, of a Genethliacks calculation?

36. What naturall reaſon is to be rendred why the ſtarres ſhould be more notable for influentially operating, and efficaciouſly inclining at the point of the edition, parturition, or birth; and not rather in the generation, conception, formation, delineation, animation, (beſides the whole courſe of life and conſervation) Since not in that, but in theſe is the great operation of the *vitall ſpirits*; the diſpoſition, mixture, and temper of the Elements; the compoſition, conſtitution, union, and perfection of the whole? Will they have their Planets to reſpect more an extrinſecall act, than the intrinſecall; more an accidentall, and adventitiall, than the eſſentiall, and ſubſtantiall; more a leſſe principall, than the more principall acts? Is not this ſomewhat ſemblable to that ſuperſtitious obſervation, for a man to meaſure his fortune or ſucceſſe that day, by his firſt ſetting his foot over the threſhold, or ſtepping forth of his own doors?

37. Whether doe thoſe ſtarres bear more ſway, that rule at the beginning, or thoſe that rule at the end of a buſineſs? would not one impute moſt to them, that are in force at the making up of the match? Wherefore then doe they teach men (not only ſo ſuperſtitiouſly, but ſo prepoſterouſly) to look only to thoſe ſtarres that reign at the undertaking of an enterprize: and not to heed thoſe rather that have the dominion at the diſpatch?

38. Are the ſtarres only ſigning things future, and not deſigning things preſent? And doe the ruling Planets enact decrees, and make lawes (contrary to all other Rulers) only to be in force, or take effect, after their own depoſition, or deceaſe? Elſe, how is it, that the conjunction, or conſtellation at the Birth, ſhould be ſo powerfull at the death; it ſelf being paſt, and as it were decreaſt long before? Suppoſe there be a malign and exitiall aſpect at the Birth; and a benign and auſpicious in the life, and ſo at the death: why may not the fortunateneſs of the latter, prevail ſo farre, as to prevent the infortunity of the former? Unleſs it be ſo, that theſe *Pla-*

netary dominations (I mean Aſpects, Poſitions, Conjunctions, Conſtellations) govern not by their preſent power, but by the lawes of their predeceſſors.

39. Whether the life and being of one mans nativity, be depending not upon his own, but upon the Conſtellation of another mans Nativity? For if it be not ſo, how then can the *Calculator* or *Birth-caſter* tell, that ſuch a man ſhall have ſo many wives: or that ſuch woman ſhall have ſo many husbands? but that the very lives of the one, muſt needs be ſubordinate, and ſubjected to the fortunes of the other?

40. Whether the *Horoſcope*, or the *Aſcendant* in the birth of one particular perſon, doth comprehend the judgement of the whole diſpoſition of a Country, Kingdome or World? Elſe, how can the fortunizing Genethliack foretell; that the child new born ſhall be a Traveller; ſhall live and dye in a Strange Country; ſhall have friends or enemies, abroad and at home; ſhall have loſſe or advantage, by Sea or by Land? *&c.*

41. How can the ſtarres be ſayd ſo much as to diſpoſe, or incline unto common events; and ſuch as depend upon, and follow multitudes? Have thoſe multitudes (all of them) the ſame Conſtellations: and they inclining to the ſame acts, and ſo ordinating to the ſame events?

42. Should not the ſame Aſpects and influences be of the ſame vertues and operations? How comes it to paſſe then, that (during theſe) children are begotten and brought forth, not only of different complexions, proportions, feature, qualities: but (which is moſt different) ſexes alſo? And how comes it to paſſe, that perſons of different conſtitutions, complexions, tempers, humours, ſtatures, features, qualities, diſpoſitions, manners, religions, fortunes, fates; are born under the ſame Starrs, or ſtarry conjunctions: and men of the ſame, or the like in all theſe; although born under divers and different Conſtellations? Becauſe they ſay, that Whoremongers are born under *Venus*, and Quarrellers under *Mars*, and Worldlings under *Mercury*, *&c.* will they ſay, that all are ſuch, or ſo diſpoſed, that are ſo born, and that none are ſo, nor ſo diſpoſed, that are born under other Planets?

43. How many hundreds and thouſands have been ſlain at one battell, and dyed upon the place (although of ſeverall Nations, conſtitutions, qualities, manners, religions.) Now had all thoſe the ſame *aſcendant* at their birth, that had the ſame fate at their death?

That

That so many have perished by waters, so many by fire, so many by Pestilence, so many by Famine, so many by heat, so many by cold, so many by the Gallows, or other executions: will they now say, that all those had but one kind of Constellation?

44. What say they to those Twinns, born under the same Aspects and Constellations; and nevertheless of divers, nay of contrary tempers, manners, religions, conditions, ends? Such as were *Jacob* and *Esau*, in the Scriptures; The *Twinns* in *Augustine*, *Hector* and *Polydamus*, in *Homer*; *Proclus* and *Euristhanes*, in *Tully*, *&c.* Let them not say, there may be difference in their conception: for Twinns are commonly of one conception, and superfetation (of all other) is most rare among mankind. Besides, whats that to the Constellation which they fix upon the birth?

45. What are they able to say to the unknown beginning of Cities, and Kingdomes; to the uncertain moments of conceptions, and parturitions; to adulterous mixtures in generation; to numberless numbers born in the same moment, here and there; and yet of them some wise, some fools; some vertuous, some vicious; some beautifull, some hard-favoured; some high, some low; some rich, some poor; some healthfull, some sickly; some long-lived, some short-lived *&c.*

46. Makes it not (in reason) most strongly against the credit of their Predictions, in that they themselves cannot but confess, that the decrees of the Stars are very often varied and changed by the circumstances of Regions, Religions, Lawes, Institutes, manners, commerces, Parents, educations, disciplines, times, places *&c.*

47. If the Starres decree, dispose, guide, govern, impell, necessitate mens actions (naturall, morall, civill, religious) what power of reason, and free-will? What necessity of Lawes and Magistrates? What justice of penalties? What merit of reward? Why then may we not (as some of the same Principles have done) excuse all other faults and offences (against either God, or men) from this their fatall necessitie?

48. Because some things may be certainly foreknown, and foretold from the position, and motion of the starres; as *Eclipses*: some things also of probable consequence in part; as heat, cold, drought, rain, wind, *&c.* some accidents also to be conjectured in the generall; as Pestilence, diseases, barrenness, dearth *&c.* Are these therefore the same grounds or reasons, to conclude peremptorily upon contingencies, arbitrary actions, casuall events, yea, and such

things as are reſerved to Gods free pleaſure and power?

49. VVhether it be not the Prognoſticators failing of grounded reaſons, rather than their failing in their feigned directions; that hath cauſed them to fail ſo often in their Prognoſtications or Predictions?

50. VVhether as the *Magicians* and *Aſtrologers* declaiming againſt Reaſon; argues the defect of reaſon: So, whether the defect of reaſon, argue not the defect of Art? For where Reaſon is not the ground or principle, it cannot be an Art, what ever be the experiment or event?

Chap. X.

10. *From the Preſtigiouſneſs of Experiment.*

1. VVHether it may not pleaſe *Almighty God* to permit ſome experiments, or effects of Magick, and Aſtrologie; for the ſame intents, as he doth thoſe of *malefice*, and *ſorcery*? (Nay, and indeed, as in all other wicked wayes.) Namely, 1. For the magnifying of his own wiſedome, juſtice, and power. His power, in that though the fallen creature may will evill of it ſelf: yet is it not able to act all it wills, without his power or permiſſion. His juſtice, in deſerting the creature to its own pravity and malice; and ſo puniſhing ſinne with ſinne. His wiſedome, in ſo directing it, as to work good out of evill. 2. For the convincing of the Devill, of the malice of his own will, of the wretchedneſs of his own power; and of the fallacy of his own Art. In that he would doe more malefice if he might; can doe nothing but by permiſſion; promiſes nothing but ambiguouſly, becauſe he is not certain himſelf, till he have tempted God. 3. For the dereliction of the Artiſts, or Actors, to the deluſion of a falſe Faith, a bold temptation, and proud curioſity. Becauſe they believe without a promiſe, and ſo believe the Devill, more than God. They tempt the Devill, as well as God; that is, tempt the Devill, to tempt God. They are inquiſitive after the knowledge of thoſe things, which are neither for them nor Devills, but for God alone to know. 4. For the execution, obduration, and deluſion of their credulous and ſuperſtitious *Proſelytes* and *Clients*, in the vanity of their carnall hopes and fears. Becauſe they

they will not receive the love of the truth, but will chooſe their own deluſions, and truſt to *lying wonders*, after *Satans* working (which are præſtigious experiments) for this cauſe God alſo chooſes their deluſions, yea, ſends them *ſtrong deluſions* (confirmed not only by inward perſwaſions, but outward experiments) that they ſhould believe a lye: *ſc.* vain obſervations, prognoſtications, and predictions. 5. For the tryall of the Faith, Patience, and Prudence of the ſaints. That they may learn to believe, not becauſe of a ſenſible experiment, but becauſe of a ſpirituall promiſe; And may ſubmiſſively admire Gods permiſſion, not believing raſhly every preſaging ſpirit; but diſcreetly trying the ſpirits, whether they are of God.

2. How can that be a ſufficient proof of the verity of any Science; or of the lawfulneſs of any Art; which the *Devill* makes to be the chiefeſt means of his own ſcience, and the only proof of his own art? For is not the Devills main knowledge *experimentall*; or gotten by long experience of times, and men, and things? And glories he not in this, that he may be permitted to ſet before mens eyes ſome externall experiment, that ſo he may win their hearts to give credit to his præſtigious deluſions? Yea, may not the Devill be permitted to give an experiment in ſome things; that ſo his diſciples may become the more curious, tempting, credulous, ſuperſtitious, even in thoſe things, where there can be no experiment at all?

3. Whether there can be any effect ſimply and purely reall, wherein the Devill hath a hand? (I ſpeak it not only of ſinfull wayes in generall, whereto he tempts men; but of ſinfull arts and artifices in ſpeciall, whereby men tempt him.) Becauſe where he hath no power, he is there forced to præſtigious ſleights, to prevent the detection of his impotency: and where he hath a power or permiſſion, yet there notwithſtanding he chooſes to be præſtigious; Becauſe he loves to delude out of the prevarication of his own will; but hates all reality, as an imitation of Gods own acting.

4. Whether a bare experiment be a good ground for a Chriſtian mans Faith? Not only becauſe the *Holy Ghoſt* diſtinguiſhes betwixt *Faith* and *ſight*: but becauſe (even in this very particular) he grants the experiment; yet nevertheleſſe forbids the Faith, *Deut.* 13. 1, 2, 3. *Mat.* 24. 24, 25, 26. 2 *Theſſ.* 2. 9. *to* 13.

5. Whether ſuch feats and pranks as Magicians call their experiments; be not like to thoſe playd or practiſed by *Pharaohs*

Magicians? Exod. 7. *and* 8. *Wisd.* 17. 7. And what were all they but prestigious illusions and impostures: or such *Gypsy*-tricks, as gave the name to all the like feats for ever after? For who will say (although it seemed so) that the *Magicians of Egypt* wrought really, or experimentally in the production of *Serpents, Frogs, &c*? because that were verily to produce a thing in Nature, which is not for an Angelicall, much lesse for a Diabolicall power to perform. God will not communicate this his power (otherwise than as his instruments) to those whom he hath called to imitate him; and therefore not to those who set up themselves to counterfeit him. Now then, since the practices of these prime *Magicians* were not reall experiments, but phantasticall illusions; what then may we think of all the rest, however they may seem or appear?

6. Why should Magicians and Astrologians rejoyce and boast their art under this notion of *Experiment*, rather than any other? Seeing an *effect* is of a *cause* properly; an *Event* is of a cause remotely; A *Consequent* is of a cause indirectly, an *Accident* is of a Cause unknown: but an *Experiment* cannot be but of a known cause. For an experiment properly is not so much of the thing, as to the person. And to the person, as observing it comming to passe from a proper cause, by proper means, and to a proper end. For if the proper cause be not observed, then is it no experiment, but an accident; if the proper means be not observed, then is it not an experiment, but a consequent; if the proper end be not observed, then is it not an experiment, but not an imposture: Because it is the end that really denominates, distinguishes, and perfects the act or work. Neither can he be sayd to have had experience of the end, only because of the execution; if he had it not first in his intention. Now how much of all this is proper to them or their art?

7. Whether, as the grounds of their art are but bare suppositions: so those they call the experiments of it be any thing else than meer accidents? For of the many effects or experiments that were pretended; what demonstration is there, that all these, or any of them were really and indeed, from the influences and powers of the starres? Because such mutations, alterations, casualties, events, followed after such, not only aspects, or conjunctions, but even *Comets* and *Eclipses*: does it therefore follow necessarily to conclude, that they were the causes of them? Nay, how would they make it evident, not only to a hard, but to a wary faith, that they were indeed so much as the prenuntiating signes of them?

8. For

8. For as much as the moſt skilfull of them have ingenuouſly acknowledged, that they have been greatly diſtracted, and infinitely puzzled, betwixt obſervation, and experiment on the one part; and cauſe, or reaſon on the other. So that that which hath been defective here, hath made them difficult to aſſent: and that redundant there, aſhamed to doubt. Now how ſhall we aſſent, or believe, that can make no obſervation: ſince they themſelves can make no demonſtration. If we doe ſuppoſe them to be experiments, or accidents, or conſequents at large: yet how can we be vainly perſwaded that they come from ſuch cauſes, or are ſignified by ſuch ſigns, which they themſelves are not able to demonſtrate?

9. What a fond ſophiſticating fallacy is this, ſo much in uſe among the hiſtorizing or exemplanizing Aſtrologers: Who goe about to impoſe upon a l men, from former ages, and events: as if no man underſtood how to diſtinguiſh betwixt a *cauſall*, and a *conſecutive* (I had almoſt ſaid a *caſuall*) experiment. For aske of themſelves, if this be not their way? *Anno Mundi*, *Anno Domini*, *&c.* viz. In ſuch a year of the world, of our *Lord*; during ſuch a *Trigon* (Fiery, Aery, Watry, Earthy) there was ſuch a *conjunction*, of ſuch and ſuch *Planets* (benefick, malefick) in ſuch and ſuch *Houſes*, and *Signs* of the *Zodiack* (together with ſuch *Eclipſes*, *Comets*, and other *prodigies*, or *portents*.) And there followed thereupon, *&c.* What (in the name of God) when, where, to whom, and how? Now marke them well what followed? War, and Peace; diſcomfiture, and victory; captivity, and liberty; hereſy, and true doctrine; proſperity, and perſecution; innovation, and reformation; Sickneſs, and recovery; famine, and plenty; birth, and death. When followed they? In the ſame year of the *conjunction*; or the year following; or elſe 3.5.7. years after (nay and all theſe contraries oft times during the ſame conjunction, or its effects.) Where followed they? Here, and there; far, and near; ſo wide was the extent of the *conjunction*; conjoyning ſeverall Countries, and Regions together. To whom? To Emperours, Kings, Princes, Magiſtrates, Noble men, Clergy-men, Common people, every body, any body. Laſtly how? why there *followed*, or *happened*, *&c.* And that's more properly, plainly and truly ſpoken, than all the reſt. And ſo let it reſt (from their own confeſſion) a conſcientionall, accidentall event (and ſuch it may be ſaid, in reſpect of any thing that preceded) but no appropriate, cauſate, and obſervate experiment.

10. What

10. What true and plain experience can the *Planetaries* poſſibly have, or pretend; when (as themſelves ſay) the ſame conjunctions, or conſtellations return not; ſome in ſo many *ſcores*; ſome in ſo many *hundreds*; ſome in ſo many *thouſand* years? Now experience is properly of a thing frequently to be obſerved, by the ſame man; and frequently to be obſerved from the ſame cauſe, by the ſame means, and to the ſame end?

11. Whether it be good, and ſafe, to gather an univerſall propoſition, or make a generall concluſion of experiment; from examples of a particular event? Eſpecially, when thoſe examples are extraordinary, ſingular, rare, accidentall, obſcure, fabulous, *&c.* Likewiſe, when the cauſes are uncertain, and the effects unanſwerable, and the ends contrary?

12. Whether the truth, and reality of an experiment, be ſufficient to juſtify the goodneſs, and lawfulneſs of the art? Who will ſay, becauſe the effect was palpable, therefore the means are laudable? Becauſe ſome Aſtrologicall predictions have proved experimentally true peradventure; will any one therefore argue that the principles and practices of it are therefore morally good? Who can deny that even diabolicall predictions have too often come to paſſe?

13. Whether of one Magicall divination, or Aſtrologicall prediction, that hath had any reality of effect: morethan ten of them have not been found to have been, as falſe in the intention; ſo fayling in the execution? And wherefore doe they ſo vauntingly proclame thoſe few, that have (by chance) taken effect: and ſo cunningly conceal thoſe many, that have proved falſe, and fruſtrate? And why ſhould one, or two fortuitous, and caſuall events win credit to the Art: and yet not ten, nor an hundred (falſe and fruſtrate predictions) prevail to diſparage it? Since one lye may make many truths to be ſuſpected: why ſhould one accidentall truth be taken for a confirmation, or covert of many lyes?

14 May not the peremptory prediction of Magicall Aſtrologers (that ſwear upon their own Prognoſtications) prove ſo to dementate, and bewitch people; as that they can now dream of nothing elſe? and if Good; ſo elevate them, with tranſported hopes; as that they cannot now chooſe but goe on with uncontrollable confidence in the attempt. But if bad; ſo diſtract them with confounding deſpayrs; as that they cannot but careleſly give themſelves

themſelves over to ſuch wayes, and means, as muſt neceſſarily bring them to ſuch fearfull ends?

15. Doe we not know the force of Imagination? that it may very often produce reall and palpable effects: and yet the imagination not leſs vain, and abſurd, for all that? In like manner, why may not the ſtrong imaginations that are here betwixt the Actors, and Aſſenters, be effectuall to the producing of ſome ſuch notable experiment, or event?

16. Whether an experiment in Magick, and Aſtrologie, may not be like unto an experiment in Phyſick, or Medicine? *ſc.* brought to effect many times Empirically, Quack-ſalvingly, ignorantly, blindly, upon a raſh adventure; and without, yea againſt all rules of art?

19. Whether the complement of ſome prognoſticated effects (even naturall, as well as accidentall) may not fitly be thus compared? *viz.* To many arrows ſhot at rovers. and one now and then hitting the mark. To many ſmall bullets ſhot out of a great Guns mouth, and one or ſo (among all) doing execution. To a Dice-player, that in often throwing, ſometimes names his caſt before-hand. To the many words of a loquacious babler; whereof ſome may prove true; although without his underſtanding, and againſt his intention. To a man ſtumbling upon that by chance, and in the dark; which with all his light, and diligence, he could hardly have found out.

18. Have not dreams (ordinary dreams) very often proved true? Is there therefore any certainty to be had of ſuch dreams? Have not conjurations and enchantments wrought ſtupendious effects? Are theſe arts therefore to be approved becauſe of ſuch proofs as theſe?

49. Whether the Prognoſticators themſelves are not very doubtfull of the event, or experiment? Seeing that they ſtudiouſly deliver their predictions, either with ſuch cautions, or equivocations: as whether they fall out, or not; or whether this way, or that; yet ſomething howe ver may be pretended to have been foretold.

20. What's the reaſon that none of the Diviners, or calculating predictors, dare once ſcarcely ſo much as offer to taſt of their own drugs or dregs which they propine to all the world, and would willingly make the whole earth drunken withall, that they might ſee mens nakedneſs? Nor yet wage their own law; wherewith they ſeek to ſet all others in a contention? I mean, ſcarce any one

of them not once begun to try an experiment of their own *Theams* and *Scheams* upon themſelves? Think they we would envy their foreſeen felicity? Or are they conſcious and affraid of their ſo often experienced infortunity; which their very art, without ſuch preciſe erection, hath juſtly made them obnoxious unto? So that no marvell, they had rather pretend an experiment of their art upon others, than find it in themſelves.

20. Whether thoſe *Theams*, and *Scheams* they tell us of, concerning ſo many famous mens deaths, ſickneſſes, victories, advancements, liberties, captivities, learnings, errors, *&c.* were not (moſt of them) erected by them after the events? And then, what a rare art is this; to make a man a propheſier *à poſteriori*? And though he can hardly deduce the event, from the preſignification of the ſtars: yet he can eaſily (which is all one) extoll to the Stars, the preſignification of the event.

22. Whether mens fortunes, or ſucceſſes (eſpecially for the conſtant, yea and ultimate experiments of them) doe not more follow their manners; than depend upon their Stars? For, let them reſolve us, if a man (according to his manners) may not either live a happier life, than his Stars promiſe; or dye a dreadfuller death, than his ſtars threaten?

23. Whether this be not a true concluſion? That all experiments pretended from *ſydereall* poſitures and effluxes (beſides ſome certain diſtinctions of times, ſome naturall temperaments, ſome medicinall operations, ſome *nauticall* arts, and ſome ſeaſonable obſervations about husbandry) are nothing elſe but prodigious impoſtures, jugling *leiger de mains*, or prodigious illuſions?

Chap. XI.

XI. *From the pooreneſs of Suppoſitions.*

1. IS not that a poor Art, whoſe very principles run a begging? being nothing elſe but bare *Hypotheſes*, *Suppoſitions*, *Poſtulates*, *Petitions*, *craved Conceſſions*, *implored admiſſions*, *bargained beliefs*, and (to uſe the *Apoſtles* phraſe) *weak*, and *beggarly elements*, or *rudiments*. Yea, I may ſay further, not only in his phraſe, but according to his ſcope, *Philoſophie*, *and vain deceit*,

deceit, after the tradition of men, after the Elements, or rudiments of the world, and not after Chriſt, Col. 2. 8.

2. Whether ſuch *Hypotheſes*, or ſuppoſitions, as may be conceded to *Aſtronomie*; for neceſſary, and uſefull intents: ought to be indulged, or licenſed to *Aſtrologie*; for unneceſſary, vain, and vile ends?

3. Why may we not ſay of the *Aſtrologers*, as they ſay of the *Alchymiſts*: That they take true or probable *Hypotheſes* from other Arts; and make falſe and impoſſible inferences upon them, in their own?

4. Whether that ſaying may not more aptly be ſpoken of Magicall Aſtrologie, than of any other art beſides? *One abſurdity being ſuppoſed, or granted, a thouſand abſurdieies will follow upon it.* And as *every peradventure yea, may be anſwered with a peradventure nay*: ſo why may not every *ſuppoſe ſo* (eſpecially in this Aſtrologie) be anſwered with a *ſuppoſe otherwiſe*?

5. Whether (in any art or ſcience whatſoever) a bare *Hypotheſis*, or ſole ſuppoſitary argument, may not *gratis*, and with the ſame facility and authority, be denyed, as it is affirmed? Nay and eftſoons with more reaſon; namely, when it is meerly ſuppoſititious; and neither of a thing divine, rationall, naturall, neceſſary, poſſible, probable, known, received, undeniable, univerſally true, proving it ſelf? but the contrary in moſt, or all: Not *orthodoxall*, but *paradoxall, heterodoxall, adoxall*; not determinate, but confuſed; not to be underſtood or apprehended at firſt propoſing; not proved, or approved; not having in it any thing like to demonſtration; but corrogating *gratis*, fraudulently bargaining, infinitely borrowing, impudently begging, *&c.*

6. Why an *Hypotheſis* that ſhould be of a thing poſſible, probable, demonſtrative, convenient, facile, direct, evident, and tending only to explore, infer, and explain truth; ſhould be abſurdly imagined, and arrogantly corrogated, for the planting, or promoting of error, and falſhood?

7. Beſides that their principles are granted by themſelves to be but meer ſuppoſitions, or imaginations; how many of them are erected by ſome, and rejected by others? Rejected (I mean) by themſelves, for *entia rationis*, *Egyptian* ſtars, *Ptolemeick hypotheſes*, fictitious *Chymera's*, figments of mens brain, monſters of nature, devious extravagants, adventitious fancies, *&c.*

8. Whether the ſuppoſition or imagination not only of ſphears,

orbes, circles, ſemicircles, poles, poynts, lines, arches, angles, excentricks, epicicles, &c. in the Heavens; but of Buls, Bears, Goats, Rams, Dogs, Dragons, Fiſhes, Serpents, &c. nay and of heads, tayls, faces, backs, hearts, hands, eyes, armes, ſhoulders, &c. right, left, &c. be not much like to the boyiſh fancying of forms, and faces in the clouds?

9. Wherefore ſhould the Artiſts feign to themſelves, or ſuppoſe ſo many circles, lines, triangles, quadrates, &c. in the Starry Heavens; when as there are not to be obſerved (to any ſenſible view) three Stars or more in all the firmament, that ſtand in an equall proportion to any ſuch like frames, or ſigns?

10. May not their twelve *Houſes* of the *Zodiack* be (not amiſs) called ſo many Caſtles in the ayr? what reediſh, nay ſtrawy, ſuppoſitors doe they ſtand upon? Suppoſe a man will not admit of ſuch imaginary ſupporters, or props of imagination (for what may compell him?) will not then their whole machination, or fabrick of judiciall Aſtrologie fall to the ground? Seeing the judgement depends upon them, and they upon ſuppoſititious circles, and angles.

11. Whether their own feeble, and feeble *hypotheſis* of the Stars magnitude (ſome ſo much bigger one than another, ſome ſo much bigger than the whole earth, ſome leſs by ſo many degrees;) As alſo of their motion (ſome of them not fulfilling their courſes, or periods but in ſo many years; yea ſcores, hundreds, and thouſands of years) be not enough to overthrow and confound the conjunctions they ſpeak of, their judgement upon thoſe conjunctions, and their experience upon that judgement?

12 Where there is but a ſuppoſition, upon a ſuppoſition; or a probability, but upon a probability: is not there the latter probability, or ſuppoſition, ſtill more unprobable, and leſs to be ſuppoſed? As firſt to ſuppoſe a child to be born under ſuch a conſtellation; then to ſuppoſe that conſtellation to beget ſuch humours; then to ſuppoſe thoſe humours to diſpoſe to ſuch manners; and then to ſuppoſe ſuch manners to be urging to ſuch events. Are not all theſe hard to be ſuppoſed (either at once, or one after another:) ſeeing they may all of them be ſo eaſily impedited, from the firſt to the laſt? And are not all theſe ſound rules, and ſtrong proofs of judiciall Aſtrologie, that are not to be proved, unleſs they be ſuppoſed?

13. Whether of all the ſuppoſitions in Magick and Aſtrologie, theſe

theſe be not moſt ſuperſtitious and ridiculous? Firſt to ſuppoſe the Stars to be of ſuch and ſuch figures; then to ſuppoſe thoſe figures to be ſo and ſo efficacious; then to ſuppoſe thoſe very figures to have a ſimilitude or reſemblance to things of like figure here below; then to ſuppoſe that the ſimilitude or reſemblance makes the conſtellation effectuall between them; and laſtly to ſuppoſe ſuch a conſtellation to be effectuall to ſuch and ſuch purpoſes.

14. What a deluſive art, or practice is that; which ſo many ſuppoſitions or conceſſions can bring to no reall effect? For ſuppoſe or grant there were ſome efficacies of the Stars in a mans nativity; yet how can they certainly collect it? Suppoſe a Mathematician already prepared, not only with his rules within him, his directions before him, but his tools about him; yet how many motions of his are but delays, letting ſlip the firſt and imperceptible motions of the Stars? Suppoſe him perpetually peering and gazing; yet how rapidly and conciſely is all paſt, in leſs than the twinckling of his eye? Suppoſe his accurate diviſion of ſo many *ſixties*, into ſo many *ſixties*; yet in which of the *ſixties* will he have the moment of the nativity to conſiſt?

15. Whether (ſeeing all the learning of Judiciary Aſtrologie conſiſts ſo mainly, if not only in ſuppoſition) any ſuch learning be to be ſuppoſed in it; as may make the Artiſts ſo arrogatingly ſuppoſe themſelves learned above all others? and arrogantly boaſting their corrogating arts abſoluteneſs and perfection; above all other arts, and ſciences? when as all other well grounded ſciences have their proper principles, axioms, maxims, theoremes, common rules, *&c.* and thoſe univerſall, true, certain, irrefragable, undoubted, underſtood at firſt utterance, prooving themſelves, well known to all, denyed by none, *&c.* whereas this their art is glad to ſuffice it ſelf with hollow hypotheſes, precarious poſtulates, and ſimulated ſuppoſitions. No marvell! they ſhould ſtrut it ſo proudly, that know not how to appear, but in borrowed feathers. Or that they ſhould (in a bravado) offer to challenge all men; that firſt are fain ſo poorly and ſneakingly, to crave their weapon at every mans hands.

Chap. XII.

XII. *From the Conſciouſneſs of Caveats.*

1. WHether ſuch an art muſt not needs be both unſound in the ſtudy, and ſearch of it; and unſafe in the practice, and aſſent thereto; that conſiſts more in cautions, and corrections; than in rules and directions?

2. Wherefore doe the more wary *Theoriſts* in Aſtrologie, ſtill give ſo many cautions (ſo often repeated) to the raſh Artiſts, or practitioners; to take heed of Chaldaizing Judaizing, Paganizing; of Idolatry, Atheiſm, Superſtition; of Sorcery, inchantment, witchcraft; of curioſity, temerity, tempting of God; of imprecation, adjuration, conjuration; of circulatory, joculatory, and preſtigious deluſion; of pride, arrogance, impudence; of impiety, hypocriſy, profaneſs, *&c.* Is it not becauſe of the arts obnoxiouſneſs, and the Artiſts proneneſs to all theſe, and the like?

3. Whether their diſtinguiſhing betwixt Magick *Theurgicall*, and *Goeticall*; black, and white; naturall, diabolicall, and (as ſome adde) divine; of Aſtrologie naturall, ſupernaturall, and ſuperſtitious; of both theſe Jewiſh, Heatheniſh, Chriſtian; of the arts perfection, and imperfection; or rather of the arts integrity and the Artiſts imbecillity; of the practices lawfulneſs, and unlawfulneſs; of the uſe, and abuſe, *&c.* be not indeed a conſciouſneſs and conviction of the worſe part; rather than any demonſtration or declaration of the better?

4. Whats the reaſon they adviſe ſo often to diſtinguiſh betwixt neceſſary, and probable; betwixt infallible and conjecturall? but becauſe ther's no other diſcipline, that is, or can be invented, that hath ſo little infallibility, or certainty; and ſo much contingency, or uncertainty. What certain judgement then of future contingents can be by ſuch an art, or diſcipline; that is it ſelf but a kind for contingency?

5. Whether they themſelves that would ſeem very ſcrupulous and preciſe in diſtinguiſhing and diſcerning truth, and falſehood; good, and evill; lawfull, and unlawfull; in Magicall Aſtrologie: doe not in very deed commix and confound them, in one kind or another?

another? and ſo impinge upon the ſelf-ſame rock they would pretend to avoid. Is this caution; or colluſion? For doubtleſs, this is done not that they would be more wary and conſcientious themſelves of what they deliver: but to make others more unwary and ſecure in receiving and approving what is delivered.

6. Whether as (with the Patrons and Advocates of Aſtrologie) it ſeems to be a ſober caveat among themſelves, to diſcern betwixt the uſe, and the abuſe: it be alſo a ſound plea to others, that they ſhould likewiſe diſtinguiſh them? For is it not requiſite that they themſelves ſhould firſt really, ſincerely, and clearly diſcern; ere that they injoyn others to diſtinguiſh? Now (in birth-ſpelling, and fortune-telling Aſtrologie) where is the uſe? my wherein is not an abuſe? Should not they firſt here undertake to ſatisfy us, ere they take upon them to adviſe us? How loath would they be, we ſhould be too ſevere in this impoſed task; which they truly perform not; but only (enough for conviction) would ſeem to ſlubber over?

7. Whether this cautelous concluſion and (as they think) ſober ſentence (*The Stars incline onely, but neceſſitate not*) be verily delivered by Aſtrologers; or craftily propoſed in excuſe? For if they believe this their own ſaying, how then dare they be ſo peremptory in pronouncing upon Fate, and fatidicall deſtiny from the Stars? But would they not thus evade the fallacy of the prognoſticated event? For, others are eaſily Judges of the effect: but if the execution fail, they thus make themſelves the ſole Judges of the diſpoſition. And ſo, from the hidden inclination, think to ſave the credit of their Art, againſt the palpable fruſtration of the effect. As alſo by contriving (who knows what?) oppoſites, interventions, obſtructions, impediments. And if they know not how Stars are averſing: how come they to know how they are inclining?

8. Was there ever yet a judiciary Aſtrologer that duly obſerved that old caution, given him by the Prince of his Profeſſion? not to mingle, among his predictions, nor at all to meddle with the ἀνεπιλόγιστα, *viz.* the Prognoſtication of all ſuch things as can have no naturall cauſes?

9. As concerning this caution, or conviction (by no means to ſubjugate the rationall will, with its arbitrary acts to the power of the Stars) how chance this is propoſed by ſome of them, admitted by many, and yet obſerved by none?

10. Whether their more than abundant cauteloufneſs, for the ſalving

ſalving of the *Phanomena* (their many-fac't miſtreſſe in all her dreſſes or apparitions) be ſufficient ſo to doe? And how many aſcenſions, and deſcenſions; riſings, and ſettings; times and degrees, *&c.* muſt here be divined, ere it can come to Divination?

11. As touching Planetary events (benevolous, malevolent) whether their uſuall reſervation (for the time of their taking effect, how far they ſhall extend, how long laſt, or for their utter impediting) to be in God, in nature, in the prime cauſe, and divine providence: be not a conviction within themſelves of their uncertain and doubtfull predictions; if not rather uſed as a fallacy to ſave their skill in caſe of fruſtration?

12. Whats the cauſe, in their own aphoriſms, canons, rites, *&c.* they are fain to admoniſh one another to ſuch cautelouſneſs in the reading of them; much more in the apprehending of them; moſt of all in the practiſing according to them? Is not here a conſcious, and confeſt incidence to error; not only in the Reader, his apprehenſion, and practice; but even in the very rule or art it ſelf?

13. Whether it be not ſtill the trick and guiſe of Magicall Aſtrologers, to adjure, and conjure (after the old Heathenish manner) their Diſciples, and Clyents; to beware how they once ſo much as intimate their venerable myſteries, and admirable ſecrets, to unskilfull (as they call them) and profane ears? And what is their intent in ſo doing? Surely ſuch kind of cautionary and conjuring ſecrecy, as not to reveale to any (ſave only among themſelves) the art, rules, tearms, characters, phraſes, figures, fabrications, operations, intentions, profections, defects, time, place, perſon, habit, inſtruments, *&c.* what can all this argue, but a conſciouſneſs of ſuperſtition, ſorcery, envy, ignorance, ſophiſtry, preſtigious jugling, and plain knavery?

14. Wherefore adviſe they ſo earneſtly both Agent, and Patient, to take heed however of all heſitation, or doubting; either in doing, or receiving? Doe they indeed reduce all the efficacy of their art to a Faith, or ſtrong imagination? and to the faith of one, as well as another? Nay, does all the vertue of the art conſiſt more in the inferiors confidence; than the ſuperiors influence?

15. Why bid they beware what aſſociats they take to themſelves in the art; eſpecially in the operation? Does the efficacy of the art depend upon the dignity, not only of the Excerciſer; but his Aſſiſtant alſo?

16. To

16. To what purpose doe the Arch-Magicians and Astrologers make caution, and admonish so strictly (upon pain to forfeit all the fruit.) That the Pupill be naturally inclined to the art; or easily dispositible thereto, by a faith in his Tutors sufficiency? That he con such words, tearms, phrases, characters, figures (though indeed insignificant, or of no proper entent) whereby he may preserve close the sublime Majesty of the art; glory in his own profoundness of learning; and upbraid others, especially his oppolites, with ignorance and unskilfulness. That he study other learning by others; but this by himself. That he glory in the multiplicity of his Authors, more than their emendation. That he boast of an extraordinary gift, yet not beyond his Teachers; till hee can correct them in the invention of a new and nearer way. That he leave the order of superiors, and inferiors, of ascents and descents, of similitude and dissimilitude, of simple, and compounds. That he observe diligently matter, form, number, degree, time, place, order of operation: and especially the Planet, or Lord of the operation; under whose dominion the spirit of the day, and hour is, for the effectuall operating. And lastly, that he operate with wisedome above all. Were it not for this last, to what purpose were all the rest of the directions? which are not only inobservable by the Attenders: but in explicable (and so confest by) the propounders themselves. But weel take them at their word; let wisedome be pursued to some purpose: and then all their other cautions, or conditions, will prove to no purpose.

17. Whether the confused cautions of dayes, hours, minutes, points, numbers, measures, degrees, orders, harmonies, similitudes, congruities, dispositions, compositions, elections, preparations, observations, fabrications, *&c.* argue not their art or artifice, a difficult vanity, an unprobable fiction, an impossible operation?

18. What fickle, tickle, fallible arts are Magick, Astrologie, Alchymie? to have so many cautious directions, ceremonies, circumstances (and they so difficult to be apprehended, more difficult to be observed) and yet the ignorance (as they say) neglect, or miscarriage of the least circumstance enough to frustrate the whole substance or effect?

19. Upon what pretexet is it that ther are such caveats in Magick, Astrologie, Alchymie, yea and Sorcery it self; for fasting, abstinence, cleanness of affections, members, garments, habitation, instruments, *&c.* since the arts themselves are unclean and the best

of them (by their own confession) not throughly purged therefrom?

20. Is it not well known, that the Devill (even in the most execrable arts, and acts of conjuration, inchantment, sorcery, witchcraft) hath cautioned, admonished, and exhorted to fasting, prayer, chastity, charity, justice, forbearing of certain sins, frequenting of divine ordinances? Now will any say, these arts, or acts, were any whit the better, or safer, for those cautionings, and conditionatings so prerequired?

21. What good end else can there be of their own counselling and warning, that an Astrologer be a man both expertly *Ethicall*, and *Physicall*? Save that, as he should not exercise his own: so he should not Prognosticate of others manners; beyond all grounds of morality. And that he should correct, or rather prevent his Astrologicall Prognostications, by true physicall principles.

22. Whether this be not a proper caution for all Astrologers; to forewarn one another, of gazing so long upon the stars, till they fall (as one of them did) into the ditch?

23. Whether it be not the best caveat that can be given to an Astrologer, and so confest by some of them, to account it most safe and sure (after all inspection of the stars) to look to the Parents, for the constitution; to the temper, for qualities; to the will, for actions; to industry, and externall means for acquisitions; and to divine providence, for events?

24. VVhether any sound Orthodox Christian ever did write in the approof of judiciary and predicting Astrologie? And if any such have treated of the speculation (if their recantation followed not after it) then with what moderation, and reiterated caution? yea and that so severe, so sincere; as that a Christian Reader might easily perceive, it was the caution which he intended (through the main of the discourse) and not the Institution?

CHAP.

Chap. XIII.

13. *From the contrariety of opinions.*

IF that be not worthy to be called a Science, which conſiſts only in opinion; what then ſhall we call that, which is nothing elſe almoſt but a contrariety of opinions? A contrariety about the grounds of the art; about the operation upon thoſe grounds; and about the effects of thoſe operations. Such a contrariety as is irreconcilable: the Opinors, or Opinioniſts (old, and new) each of them contending to plant his own, and ſupplant the others opinions. And ſuch a variety of contrarieties; that (were all their Authors at hand) it might be inquired, if a glancing eye might not ſoon obſerve, and a running hand tranſcribe (about every point and particular of their art almoſt) ten, for one of theſe that are here ſet down?

1. About the nature and office of the Gods, Spirits, Angels, Demons, and Heroes. 2. About the principles of good and evill. 3. About the originall, and defect of oracles. 4. About the firſt Author and inventors of Magick and Aſtrologie. 5. About the cauſes in vaticinating good, and bad. 6. About the *figure* and durance of the world. 7. About the *principles* of all things; eſpecially of the celeſtiall bodies. 8. About the *number*, and *ſite* of the celeſtiall orbes. 9 About the *ſolidity* of the celeſtiall orbes. 10. About the *order* of the orbs, or ſphears. 11. About the *motions* of the eighth ſphear. 12. About the *revolution* of the ninth ſphear. 13. About the *magnitude* of the Stars. 14. About their *number*. 15. About their *form*. 16 About their *order*. 17. About their *light*. 18. About their *diſtance*, both one from another, and from the earth. 19. About their *ſcintillation*, or their *trepidation*. 20. About their *fixation*, and *volitation*. 21. About the motion of the fixed Stars. 22. About the variation of the *latitude* of the fixed Stars. 23. About the *antick*, and *poſtick*; the right hand, and left hand of Stars. 24 About the *time*, or *ſpace* of the Stars fulfilling their degrees or courſes. 25. About the *names*, *numbers* and *order* of the Planets. 26. About the *magnitude*, and *diſtance* of the planets.

27. About the *influences* of the Planets. 28. About the prime *generation*, and ultimate *resolution* of those influences. 29. About the *benevolence*, and *malevolence* of Planets; generall, and particular; corporall, and mentall. 30. About the proper *Houses* of the Planets, and their efficacities there. 31. About the *fabrefaction* of the twelve Houses. 32. About the *Suns* being the center of the visible world. 33. About the *latitude* of the Moon. 34. About the *Semidameters* of the *Sun*, Moon, and shadow of the earth. 35. About the proportion and magnitude of the three great bodies, the Sun, the Moon, and the Earth. 36. About the *termes*, limits, *bounds*, or *ends* of the Planets. 37. About the *new Stars*. 38. About *Comets*, their nature, substance, site, figure, portent. 39. About the *appellations*, and the *operations* of the twelve Signs. 40. About the assigning of the severall parts of the body, to severall *Planets*, and Signs. 41. About the subjecting of such and such Cities, and Countries, to such and such Stars, and Planets, and parts of the *Zodiack*. 42. About the *visible*, and *invisible* Sun, and Moon. 43. About the *motion*, and *quiescency* of the Earth. 44. About the *Earths* being a meer Star, one of the Planets, and having her annuall motion round about the Sun. 45. About the propriety, and inconstancy of the Moons light. 46. About the more powerfull acting of the Stars, whether from their *light* or *motion*. 47. About the *Galaxia*, or milkie way. 48. About the number of the *zones*; the *torrid*, the *frigid*; and their habitableness. 49. About the *elevation* of the *Pole*, and its *investigation*. 50. About the *Meridian*, the constitution, elevation, and the difference thereof, from divers Cities, and places. 51. About the *circumference* of the *sensible Horizon*. 52. About the *computation* of times. 53. About the *Kalendar*, and its reformation, or correction. 54. About the *beginning*, and *end* of the year. 55. About the *Solar* year, and the quantity thereof. 56. About the beginning of the *naturall day*. 57. About the equation of *civill dayes*. 58. About the *election* of *dayes* to such and such actions. 59. About the *planetary* hours, and the divisions of them. 60. About the *inherency*, and efficiency of the first qualities; heat, cold, drought, and moysture. 61. About the effectualness of *Symmetricall*, and *harmonicall* proportions. 62. About the way of constituting the *figures* of Heaven. 63. About the erecting, and the correcting of *theams*, and *scheams*. 64. About the best and truest way of *calculating*. 65. About the Astrologicall *Tables*

66. About

66. About *inequalities.* 67. About *elections.* 68. About *rectifications.* 69 About the number of aſpects. 70. About the *Lord* of the *geniture*, and his election. 71. About the making choice of *ſignificators.* 72. About the deducing of the *ſpace of life.* 73. About judging of the morall diſpoſition of the *mind.* 74. About judging of the configuration, or ſtature of the *body.* 75. About the way of judging upon *fortune* and riches. 76. About the reſerving their yearly judgement, to the *true*, or *apparent*, *riſing*, or *ſetting* of the Stars. 77. About the ſearching out the *Genius* of a man by the Stars. 78. About matters to be more, or leſſe regarded and eſteemed in aſtrological judgement. 79. About the *reading of the Stars*, by hieroglyphicks, characters, letters, ſyllables, words, ſentences, aſpects, conjunctions, conſtellations, oppoſitions, configurations, reſemblances, *&c.* 80. About the portents of *prodigies*, celeſtiall, or terreſtriall. 81. About the vertue and power of contract, ſight, ſound, voice, breath, numbers, characters, rings, ſeals, images, *&c.* 82. About the force of imagination. 83. About the cauſes (much more the interpretation) of *dreams.* 84. About the uſe, and vertue of *lots.* 85. About the *authentiqueneſs* of their own authors (old and new) out of whom might be collected many a century of contrary and contradictory opinions.

Now, ſince they themſelves are not agreed upon the grounds, and means of their art: why ſhould they expect that we ſhould conſent to ſuch effects and iſſues of it, as they pretend? Is it not juſt and meet, that they ſhould firſt reconcile one another to truth; ere they require our faith? who will believe a certain, or probable prognoſtication, or prediction; by ſuch means, and wayes, as they themſelves believe not: but contradict and impugn, not only as uncertain and improbable; but as vain, and falſe? While ſome of them are ſo modeſt as to plead only for a probability; what is this, but to confeſſe, that this art or ſcience is nothing elſe but an opinion or conjecture? But while there are ſuch varieties, diverſities, contrarieties, and contradictions of opinions; what does this prove, but that all their conjecturings and opinings, are but opinions, againſt opinions; or but opinions, upon opinions; or elſe nothing at all?

Chap. XIV.

14. *From the abſurdity of Errours.*

WHether the groſſe errours that have been, and are, and ever will be (ſome or others of them) in Magick, and Aſtrologie, ariſe from the evill diſpoſition of the Authors, or of the Arts? And (in the Arts) whether from the miſapplyed circumſtances, or ceremonies; and not rather from the miſimagined ſubſtance, and ſcope? For from ſome accidentall miſtakes only, how can it be credible, or poſſible that ſuch puerile hallucinations, and anile delirations, ſhould once have ſprung, or ſpread in the world as touching the nature, originall, matter, form, quantity, quality, ſite, orders, numbers, figures, motions and effects of the celeſtiall bodies? As namely,

1. That the *Sun* is nothing elſe but an *Oven*, or hollow *furnace* full of fire. 2. That the Sun is a *golden turf*, or clod. 3. That the Sun is made either of *burning ſtone*, or *iron*. 4. That the matter of the Sun is *glaſſey*, or made of *glaſſe*. 5. That the ſun is the compact of ſeverall *flames*. 6. That there are two ſuns in the firmament, one *archetypall*, and inviſible, and the other ſun which we ſee but the image or ſhadow, of that which we ſee not. 7. That the ſun riſing out of the Sea, and ſetting in the Sea, is *kindled* in the Eaſt, and *quenched* in the Weſt. 8. That the ſun is no bigger than it ſeems. 9. That the ſun is of the ſame breadth, as is the earth. 10. That the ſun is *bipedall*, or hath two feet. 11. That the ſun is not above a *foot* broad. 12. That the ſun is ſometimes *bigger*, ſometimes *leſſer*. 13. That the ſun ſtands ſtill, and the earth moves round about it. 14. That the ſun was at firſt a *mortall man*, and firſt reigned in *Egypt*; and becauſe of his common benefits, was tranſlated into Heaven, and immortalized there.

15. That the *moon* is in magnitude equall to the ſun. 16. That the moon is bigger than the earth & about *nineteen* times bigger than it. 17. That the moon is an earthy ſubſtance, covered over with a *miſt*. 18. That it is inhabited by many *huge living creatures*. 19. That it is planted in a much more flouriſhing manner, with *trees* and *herbs*, than is the earth in its prime. 20. That there are in it *Fields*, and *Groves*,

groves, and *mountains*, and *vallys*, &c. 21. That the moon conſiſts of an unequall conſtitution, *earthy*, and *frigid*. 22. That it is of an *hot* and *fiery* conſtitution. 23. That it is partly *conſpicuous*, partly *obſcure*. 24. That the moon is endowed with an *intellectuall mind*. 25. That it is an *half fiery ſphear*: a fiery compacted *cloud*. 26. That it is mingled of *ayr* and *fire*. 27. That it is an *aſcenſion*, or rather an *acceſſion*, collected from the vapours of *ſweet waters*. 28. That it attracts to it earthly *dregs*. 29. That in the globe of the moon (as in a glaſſe) the received *ſpecies* of mountains are repreſented. 30. That the inequality of the moon is canſed becauſe of ſome bodies interjected betwixt it, and the ſun. 31. That the moon ſometimes leaves the heavens. 32. That an *Aſſe* once dranke up the moon. That a great Dragon devoured it. 33. That the moon *dyes*, when ſhe is in the *Eclipſe*. 34. That there is another *earth* within the *concave* of the moon; and that *men* live there, after the ſame manner as they doe here. 35. That the moon is made of *green Cheeſe*: and that there is a *man* in the moon, with a *buſh* at his *back*, (this I adde from the vulgar, which doubtleſs took it up from ſuch authours; and urge it with like authority.)

36. That the *Stars* are made of an earthy *poriſh* matter, much like to that of a *pumice ſtone*. 37. That every Star is a *world* by it ſelf; containing in it both *ayr* and *earth*. 38. That the Stars are compoſed of *fiery clouds*; which (like coals) are *quencht* all the day time, and *kindled* again at night. 39. That the Stars are formed of *ayr*, and are turned about like *wheels*; and being full of *fire*, ſpit out *flames*. 40. That the Stars are *fiery ſtones*; and the Sun the great *burning ſtone* amongſt them. 41. That the Stars are nouriſhed by *vapours*, abſtracted, and aſcending from the ayr, and the earth. 42. That the Stars are animate, ſenſible, rationall, and intelligent creatures. 43. That the Stars are capable of vertues (*morall vertues*) and in like manner obnoxious to *vices*. 44. That the Stars are *numerable*; and the number of them is 1600. (ſaith one) 1022. (ſaith another) 800. (ſaith another) more, and leſs, ſay others. 44. That the leaſt Star in the Heavens, or the leaſt viſible, is *eighteen* times bigger than the earth. 45. That the Stars of the firſt honour and magnitude are bigger than the earth 107. times; of the *ſecond*, 86. or 90. times; of the *third*, 72. times; of the *fourth*, 54. times; of the *fift* 21. or 36. times; of the *ſixt*, 18. times. (Have not they judged theſe old dimenſions to be errors, that have

ſince

since altered them? and whether theirs be not errors too, let others judge; or let them judge one another by their various opinions in this kind.) 46. That the Planets, when they are lowest, or are nearest the earth, yet are they so many *Semidiameters* distant from it, *viz.* the *moon* 53. *Mercury* 65 *Venus* 167. The *Sun* 1122. (or as some say) 1124. *Mars* 1216. *Jupiter* 8854. *Saturn* 14378. 47. That when they are highest, or most remote, then are they thus distant, *viz.* the *Moon* 64. ☿ *Mercury*, 167. *Venus* 1070. the *Sun* 1210. ♂ *Mars* 8022. *Jupiter* 14369. *Saturne* 18500. 48. That the *sphear* of the *fixed Stars* is 14000. *Semidiameters* distant from the earth; others say, 19000. others say, 20081½. 49. That a *Semidiameter* is 913. *German miles*. 50. That the ☽ *Moon* is distant from the *center* of the earth, 33. *Semidiameters*, or 30129. *German miles* (so that the singular *regions* of the *ayr* have 11. *Semidiameters*, or 10043. *German miles*; if the distance be computed from the center of the earth.) Likewise ☿ *Mercury* 64. *Semidiameters*, or 58584. *German miles*. *Venus* 167. *semidiameters*, 152471. *German miles*. the *Sun* 1120. *semidiameters*, 1022560. *German miles*. ♂ *Mars* 1220. *semidiameters*, 1113860. *German miles*. *Jupiter* 6678. *semidiameters* 8103788. *German miles*. *Saturn* 20100. *semidiameters*, or 18360430. *German miles*. The *eighth sphear* 40220. *semidiameters*, 36720860. *German miles*. 51. That *Saturn* is 22. times bigger then the whole earth; *Jupiter* 14. *Mars* lesser 13. The *Sun* greater, 139⅔. *Venus* lesse 6½. ☿ *Mercury* 19. the *moon*, 42. And again, *Saturn* greater 91⅛ *Jupiter* 95⅝. ♂ *Mars* 1½. The *Sun* 152. and 166 *Venus* lesse 37. *Mercury* 22. the ☽ *Moon* 1900. 52. That it is from the *earth* to the *Moon* 15150. miles. From the *Moon*, to *Mercury*, 12812. miles. From *Mercury*, to *Venus* as many. From *Venus*, to the *Sun* 23438. miles. From the Sun, to ♂ *Mars*, 15425. miles. From ♂ *Mars* to *Jupiter*, 68721. miles. From *Jupiter* to *Saturn*, as many. From *Saturn* to the *firmament*, 120485. miles.

53. That (for the order and placing of the Stars and Planets) the *Sun* is in the midst of the *Seaven*; and above that ♂ *Mars*, and above that *Jupiter*, and above that *Saturn*: but beneath the Sun *Venus*, and beneath that ☿ *Mercury*, and beneath that the Moon. 54. That *Mercury* follows next to *Mars*, and next it *Venus*, and next it the *Sun*, and next it the Moon. 55. That the Sun is in the last place, but one, or two; and *Venus* above it, and next after *Mars*. 56. That *Mercury* is next to the *Sun*, and under that *Venus*.

Venus. 56. That both *Sun* and *Moon* are above the fixed Stars. 57. That the Sun is the Center of the world.

58. That the *Light* of the Stars is materiall, is a body; is void of matter, is a ſpirituall ſubſtance. 59. That the *Light* of the Stars is of a middle nature betwixt corporeall, and incorporeall. 60. Is a ſubſtantiall form. 61. Is a manifeſtation of colour. 62. Is a fire. 63. Is an accident reall, or intentionall; either, or both. 64. That the Light of the Stars is proper, is mutuatitious; is partly one, partly another.

65. That the Heavens are unmoveable. 66. That the lower world turns round. 67. That the moving *Intelligences*, or Angels, are the aſſiſting forms of Stars. 68. That the Stars fly like Birds in the ayr. 69. That the Stars make a melodious harmony in their motion, or revolution. 70. That the celeſtiall bodies not only move with an *inſenſible Muſick*; but are moved by a *ſenſible muſick*. 71. That there is in *ſounds* a vertue to receive the heavenly gifts: and that the Heavens doe conſiſt by an harmonicall compoſition; and doe rule, and cauſe all things by harmonicall *tones* and motions. 72. That there are two *half Orbes* carryed about the earth, the one all fire, the other moſt ayr, and they two (as they wheel about) make the *day*, and the *night*. 73. That the Stars *erratile* are ſome *male*, ſome *female*: yea ſometimes male, and ſometimes female.

74. That the Heavens and celeſtiall bodies are animated, and have *ſouls*, and ſouls properly ſo called. 75. That the world, the Heavens, the Stars, and the elements have a ſoul; with which they cauſe a ſoul in theſe inferior and mixed bodies. 76. That they have alſo a ſpirit, which by the mediating of the ſoul is united to the body. 78. That the ſouls of the Stars are not created together with their bodies; but are extrinſecally added to them. 79. That the *world* lives, hath a *ſoul*, and ſenſe. 80. That the above-named ſouls have reaſon. 81. That the ſoul of the world is placed chiefly in the Sun. 82. That the *ſoul* of the *earth* is not to be thought as it were the ſoul of ſome contemptible body; but to be rationall and alſo intelligent; yea and to be a *deity*. 83. That the ſouls of creatures, and men, are infuſed into their bodies by the Stars. 84. That *Comets* are the ſouls of famous men triumphing in Heaven. 85. That *Comets* be *fiery animals*, walking upon the ſuperficies of the Elements.

86. That the firſt principle of all things is *water*; from which

all things proceed, and into which all are reſolved. 87. That all things are generated through the condenſation, and rarefaction of the ayr. 88. That the Sun, Moon, and Stars have their originall from the earth. 89. That the Sun, and the Stars are begotten of clouds. 90. That the whole body of nature hath the originall from the Sun and the Moon. That the Sun makes Stars out of clean Chryſtalline water.

91. That the Heavens are a book in which the manners, actions, fortunes and fates of all are ſingularly written. 92. That by the Mathematicall, we receive the cæleſtiall vertues; as motion, ſenſe, life, ſpeech, *&c.* 93. That amongſt all Mathematicall things, *Numbers*, as they have more of forme in them; ſo alſo are more efficacious: by which the next acceſs to prophecying is had. 94. That in *Geſtures* there lyes the reaſon of numbers, and great vertues, *&c.* 95. That the very elements of *Letters* have ſome divine numbers, by which collected from the *proper names* of things, we may draw conjectures concerning occult things to come. 96. That by the number of *Letters*, we may find out the ruling Stars of any one that is born: and whether the husband or wife ſhall dye firſt; and know the proſperous or unlucky events of the reſt of our works. 97. That the child cannot be long-lived that is born under the *horned moon*. 98. That men ought not to lye with their Wives, but under good Stars, and happy Conſtellations, that the child born may (by their Government) prove fortunate. 99. That the ſeverall formes and features of mens faces, are wrought by the Stars. 100. That the ſtature of a child is to be judged by the Light of the Stars; and ſo of his colour, motion, qualities, *&c.* 101. That the Lyons, Bears, Dogs, Buls, Scorpions, Fiſhes, *&c.* Upon earth, are governed by thoſe in Heaven. 102. That Cottons, and Wools, and Ships, and Buildings, doe laſt the longer if they be wrought and framed under certain conſtellations. 103. That ſo great is the power and efficacy of the celeſtiall bodies, that not only *naturall* things, but alſo *artificiall*, when they are juſtly expoſed to thoſe above, doe preſently ſuffer by that moſt potent agent, and obtain a wonderfull life; which oftentimes gives them admirable celeſtiall vertue. 104. That not only by the mixture and application of naturall things, but alſo in Images, Seals, Rings, Glaſſes, and ſome other inſtruments, being opportunely framed under a certain conſtellation, ſome celeſtiall illuſtration may be taken, and ſome wonderfull thing may be received. 105. That inferior things doe obey

their

their celeſtials; and not only them, but alſo even their *Images.*

But what is a matter of an hundred, to more than a thouſand paradoxall and phantaſticall errors of Paganiſh, Rabbiniſh, and other Magicians, and Aſtrologers? Only this ſerves to inform us, the more errot, the leſſer truth; and therefore the leſs to be believed, or regarded, nay more to be derided, and deſpiſed.

CHAP. XV.

15. *From the abhomination of Hereſies.*

WHether Magicians, and Aſtrologers, have not been the moſt abhominable and deteſtable Hereticks of all ages? And their Hereſies moſt Blaſphemous, Idolatrous, Superſtitious, Atheiſticall, Impious, Profane: Perverſly and Obſtinately impugning the great truth of God, and main fundamentals of Chriſtian Religion? Witneſs theſe few that follow, in compariſon of the many that might be collected, eſpecially out of their Rabbins, and apoſtate Authors.

1. That *God* himſelf is the chief *Mathematician*, and teaches Mathematicall things to the ſouls of men, making them capable of the ſcience, before they flit into bodies: which otherwiſe could not be, unleſs they had ſeen God acting the Mathematician in Heaven. 2. That not only nature, but God himſelf is ſubject to Chaldaicall, or Aſtrologicall fate. 3. That Heaven is the body of God, and the Stars are his eyes. 4. That God is aſſiſted and holpen by the Stars, in the prediction of effects upon things ſublunary. 5. That it is not God that makes men juſt, but *Jupiter.* 6. That the Stars (both fixt, and errant) are Gods.

7. That the *Meſſiah* expected by the *Jews*, ſhould come in the year 1464. after *Chriſts* nativity. Becauſe then would be the ſame conſtellation of the Stars, as was when *Moſes* brought the *Hebrews* out of *Egypt.* 8. That it is lawfull and neceſſary to calculate the *Horoſcope* of *Chriſt.* 9. That from ſome ſiniſter aſpects in *Chriſts* nativity, his fortune and fate might eaſily have been predicted. 10. That *Chriſt* therefore was eminent in ſo many vertues, becauſe *Saturn* was in *Gemini* aſcendent: For *Gemini* aſcending

cending together with *Saturn* and *Mercury*, ſignifies the birth of ſome great Prophet. 11. That the death of *Chriſt* was from the configuration of *Mars*. 12. That as the nativity, or firſt comming of Chriſt, was prefigured by a great wonderfull Planetary conjunction; ſo ſhall his ſecond comming, or the day of judgement likewiſe. 13. That *Saturn* having part in *Chriſts* geniture, rendred him ſo ſad, and penſive, as that he was often ſeen to weep, never to laugh. 13. And that alſo made him ſeem older than he was: ſo that they took him to be near *fifty*, when he was not but about thirty years of age. 14. That *Saturn* meeting with *Venus*, was the cauſe of his having certain *red ſpecks* in his face. 15. And that becauſe of thoſe *ſpecks*, all his parts were not from God. 16. That all the miracles of the prophets, and of *Chriſt*, were wrought by the vertue of the *Hebrew Letters*. 17. That *Chriſts* hanging upon the *croſs* might have been foreſeen and foretold from his natall ſtiall ſtars. 18 That the ſtar which happened at *Chriſts* nativity, had the dominion, and regulation of his life, manners, actions, miracles, wiſedom, doctrine, *&c.* 19. That *Jeſus Chriſt* being a man perfectly *ſolary*, was therefore raiſed again, upon the day aſſigned to the Sun. 20. That the Sun is the *true light*, and the moſt exact image of God himſelf; whoſe eſſence reſembles the *Father*, light the *Son*, and heat the *Holy Ghoſt*, called the conſpicuous Son of God, the divine image of divine intelligences, the perſpicuous ſtatue of God. 21 That the vertue of reſemblance betwixt *Chriſt*, and an image (a *Taliſmanicall*, or conſtellationall image) did not only invite him to his naturall, but now alſo doth to his ſpirituall preſence amongſt us.

22. That Magick is Primitively in God, Derivatively in the Creature. 23. That it was in *Adam* from the creation; and in him as a great part of that *Image*, or *ſimilitude* according to which he was created. 24. That Magick is nothing elſe but the will of the Creator revealed to, and planted in the Creature. 25 That the ſpots in the Moon, and about the Sun, ſucceeded upon *Adams* tranſgreſſion and fall. 26. That the *Deluge*, or univerſall Flood, was from the conjunction of Planets in *Aquarius*. 27. That the patefaction, or giving of the *Law* by *Moſes*, did depend upon certain configurations. 28. That the *brazen Serpent*, as alſo the *Golden Calf*, yea and the *Teraphim*, were nothing elſe but *Taliſmans*, or figures made under certain conſtellations. 29. That *Moſes* commanded to reſt the *Sabbath day*, and to doe no work there-

on;

on, becauſe *Saturn* (who governs that day) might make the work unproſperous. 30. That *Jacob* bleſſed his Sons, by what he had read in a book of Aſtrologie, as concerning their ſeverall fortunes. 31. That the *Urim* and *Thummim* (whereby it was conſulted about the ſucceſs of difficult affairs) had to that end, the figures of an *Aſtrolabe*.

32. That the *Jews* (from the diſpoſition of the ſtars) were born to Religion. 33. That the *Jews* Religion was unproſperous; becauſe it was founded upon a malevolent ſtar. 34. That the *Jews* Religion is governed by *Saturn*; the *Turkes*, by *Venus*; and the *Chriſtians*, by *Sol*: which is the reaſon of their ſeverall Sabbath dayes. 35. That a mixture of Religions is governed by a mixture of ſtars and Planets. 36. That *Mahomet*, and his *Alcoran*, hath a greater Dominion than *Chriſt*, and his *Goſpell*: becauſe the aſpect of the ſtars is more favourable to the one than to the other. 37. That the Chriſtian Law (according to aſtrologicall prediction) ſhould not laſt above 1460. years at moſt. 38 That Magick did afford the firſt profeſſors of Chriſtianity. 39. That it may be judged by the ſtars, whether a mans Religion be true or falſe. 40. That a man may judge by the ſtars, whether he ſhall abide in the faith, or not. 41. That it may be judged by the ſtars of a mans conſcience, of the moſt ſecret ſcruples, and inward feelings of it. 42. That by the ſtars it may be judged of mans love towards God; and of Gods again towards him. 43. That Aſtrologicall predictions may be made infallibly as concerning life everlaſting.

44. That every kind of Divination is to be received and honoured as a token of Gods benign providence. 45. That Magicall and Aſtrologicall prediction is a gift of that nature, as was the gift of *healing*, and ſpeaking with *tongues*. 46. That prophecy (the divine inſpired prophecy) is to be attributed to the influences of the ſtars. 47. That that which in nature firſt exerciſeth Magicall efficacy, is the voice of God. 48 That the *Hebrew Letters* are the moſt efficacious of all, to Magicall and Aſtrologicall operation: becauſe they have the greateſt ſimilitude with celeſtials; and the world; and becauſe of the vertues of their numbers, which he that ſhall know, ſhall be able in every language, to draw forth wonderfull miſtery by their Letters: as alſo to tell what things have been paſt, and foretell things to come. 49. That the ſign of the *Croſs* hath very great power; and that is the moſt firm receptacle of all the celeſtiall powers, and intelligences; and is inſpired with

the fortitude of the celeſtials. 50. That the ſtars are moſt potent, when they make a *croſs* by the projection of their rayes mutually.

51. That God ordained it ſo, that men ſhould live ſo long, in the beginning of the world; on purpoſe that they might perfect their Aſtrologicall obſervations; and tranſmit them to poſterity. 52. That the Heavens are a *Book*, wherein is written (in legible Characters) all things that ſhall happen in the world, from the beginning to the end: and not only ſo, but that the names of good children, and elect are there, and thus written, 53. That in the ſeaven *Planets* there are ſeaven *Spirits*, governing the world by turns, 354 years, and four months a piece; from the firſt creation, to the laſt diſſolution. And thoſe ſeven Spirits, in thoſe ſeven Planets working all changes, and chances in the world.

54. That mens ſins and iniquities doe proceed neceſſarily from the ſtars: for they not only ſignify, but cauſe the ſame. 55. That it is not mans will that commits adultery, but *Venus*; nor that commits murder, but *Mars*; nor that commits theft, but *Mercury*. 56. That all mens actions (good or bad) and the events of either, doe (by an indiſſoluble bond) depend neceſſarily upon the motions of the ſtars as the Lords of fate; and are therefore to be worſhipped. 57. That there are *Angels*, or *Spirits*, which have their reſidence in the ſtars: and may (not amiſs) be prayed unto. 58. That the ſtars being prayed unto, doe hear our prayers; and beſtow celeſtiall gifts: not ſo much by any naturall agreement, as of their own free will. 59. That he who ſhall make any prayer (the *Moon* conjoyned with *Jupiter*, in *Leo*) ſhall be ſure to obtain of God whatſoever he aſkes. 60. That the direfull and malignant Planets are to be appeaſed and made propitious by *Sacrifices*.

61. That it is lawfull to conjure up *Devils*; ſeeing they are ordained to be miniſtring ſpirits, for the ſervice of the Faithfull. 62. That *Mars* being happily conſtituted in the ninth heaven, gives power to expell *Devils*. 63. That a man who hath *Mars* happily poſited in a new *Houſe*, may (by his ſole preſence) expell the Devill out of the obſeſſed. 64. That a man cannot overcome the Devils temptations, but by Magicall experiments.

65. That conjunctions and influxes of the ſtars are potent, not only to raiſe dead bodies; but to make their ſouls appear viſible. 66. That (by Magicall and Mathematicall vertue) the ſame body

and

and the ſame ſoul are united together again in 440. years. 67. That there be two Planets the authors of all humane felicity: *Venus* of this preſent life; and *Jupiter* of the life to come. 68. That *Saturn* placed in *Leo*, frees mens ſouls from afflictions here on earth: and brings them to Heaven, where they had their firſt beginning.

Now what naturall truth of a divining art, that hath begotten and broached ſuch Hereſies and Blaſphemies, againſt the ſupernaturall, and divine truth it ſelf?

CHAP. XVI.

16. *From the Curſedneſs of Conſequents.*

1. WHo dares deny, but that as all manner of impieties, and iniquities, are the vile adjuncts and attendants; ſo all manner of Plagues, and judgments, are the juſt *conſequents*, and iſſues, not only upon thoſe that profeſs and practiſe Divination; but thoſe alſo that aſſent, and attend thereto? *Levit.*19.31. *Deut.*13.1 2, 3. & 18.12. *Levit.*20.6. *Iſa* 19.34. *Jer.*27 15. & 50.35,36. *Ezek.*13.8 9.

2. Whether (through Magick and Aſtrologie) the ſtars became not the firſt objects of *Idolatry*? and conſequently, whether Idolatrous worſhip came not to be terminated upon other inferior creatures (at firſt) by the means of their conſtellated fabrication? Nay whether Aſtrologicall Divination, and Magicall Fabrication, be not guilty of cauſing a double *Idolatry*: both in making ſtars Idols, and making Idols ſtars?

3. Whether it was not the main end (upon often record in profane Authors) that the *vaticinators*, and Soothſayers, took upon them (as it were a Religious office) of interpreting prodigies and portents (found, or feigned, in heaven, or earth) on purpoſe to injoyn, and promote Idolatrous *Sacrifices*, and *Supplications*?

4. Whether the *Mythologie*, or fabulous fictions of *Poets* (the Paganiſh *Theologie*) aroſe not meerly by the means of Magick and Aſtrologie; and mens fanaticall opinions, and commentations thereupon? As of *Saturn* devouring his own children, *&c.* Of *Atlas* bearing the heavens with his ſhoulders, *&c.* It were long to inſtance particularly in all the fables of *Saturn*, *Jupiter*, *Mars*, *Apollo*,

Apollo, Mercury, Venus, Diana, Orion, Orpheus, Tyresias, Atreus, Thyestes, Dædalus, Icarus, Phaeton, Endymion, Pasiphae, Castor, Pollux, Calisto, Arcas, Andromeda, Aquila, Ganymedes, &c. How numberless are the Poeticall fables that have risen from Astrologie? or else Astrologie from those fables: yea and the Astrologers stars themselves. Else besides those of *Aries, Taurus, Scorpio, Aquarius*, &c. Let them say if those be not most egregious ones of *Orion, Cassiope*, the *Pleiades, Hyades*, the *Dolphin, Eagle, Swan*, the *Goat* that nourisht *Jupiter, Ariadne's Crown, Orpheus* his *harp, Phrixus* his fleece, the *Argonautes* ship, *Silenus Ass*, and the *Asses Crib*, all taken up to be stars.

5. Whether more and greater superstitions have been begotten in mens minds by any things else than by Magick, and Astrologie? Making men so superstitious in marrying, eating drinking, buying, selling sleeping rising, riding giving comming: besides believing assenting, hoping, presuming, consulting, fearing, distrusting, desparing, *&c.*

6. Whether Magick and Astrologie tend not utterly to rob and spoyl men of all Christian Liberty? Rendring their very consciences scrupulous, in the free and moderate use of the creature; perplexed in naturall, morall, civill, prudentiall, and artificiall actions; and timorous of fate, destiny, fortune, casualty and the like.

7. Whether fatidicall Astrologie work not to impugn free grace from God, free will in men, divine providence in governing, religious conscience in exhorting, or disswading, humane prudence in consulting and justice (divine, and humane) in punishing; and so mercy, in rewarding?

8. Whether the audacious usurpation, and proud intrusion of Magicians and Astrologers, in Christian Churches, and states, have not signed them for the *horns* or (at least) the *tayl* of *Anti-Christ*? *&c.* either forerunning, or following him; whose comming is after the working of *Satan*, with all power, and signs, and lying wonders.

9. Whether these Artists operate not artificially to the inducing of *Popery*? For as much as diverse of the *Popes* usurped the very *Popedome*, intruding into it by these very arts. And amongst the *Monasticall* crew, he was heretofore accounted no body in learning, that was not (with *Simon Magus*) some great one in these arts. And if it had not been for such like prestigious artifices

ſices, where had been all, or moſt of their vaunted miracles? And are not their *Exorciſts* an Eccleſiaſticall office among them at this day?

10. Whether it be not a thing greatly to be ſuſpected and feared, leſt the pretended ſcience, called Aſtrologie, may introduce a pretending *ſect*, called *Aſtrologus*; an *heavenly ſociety*, a *celeſtiall fraternity*, and ſuch like? Nay, whether the Art (ſo believed, and imbraced by *Chriſtians*) may not bring in the *Religion*, as it was held and uſed among *Pagans*? In as much (I ſpeak this ſadly) as the vulgar already are ſo effaſcinated, as to begin to account their Planetary preſages, for divine prophecies: and (which is more to be lamented) men, ſuch as would ſeem to have ſtept ſomewhat beyond the common ſort, ſtick not to accept them (at leaſt) as the preadmonitions of divine providence: yea, and we, of an order and calling above both theſe (I ſpeak it to our ſhame) are ſome of us not ſufficient to refute them; ſome of us negligent to reprove them; and ſome of us over eaſy to aſſent unto them?

11. Whether the Magicall operators, and Planetary predicters, their notorious malice and envy (in defaming, diſgracing, deriding, caluminating, contemning, oppoſing the true *Miniſters* of the Goſpell) be not indeed of the ſame root with that of *Jannes* and *Jambres* reſiſting *Moſes*; and of *Elymas* the Sorcerer withſtanding St. *Paul*? And whether ſuch their *Diſciples* (men of corrupt minds, reprobate concerning the faith, full of ſubtlety, and all miſchief, Children of the Devill, and enemies to all righteouſneſs) doe it not on purpoſe, that ſo they may (more eaſily, and uncontradictedly) reſiſt the truth, pervert the right wayes of the *Lord*; and ſo ſeek to turn away both Governours, and people, from the Faith?

12. Whether Aſtrologicall predictings, and preſagings, have not proved greatly to diſhonour, and diſadvantage both the *promiſes*, and *threatnings* in the *word* of *God*? In as much as a fortunate preſagition is (by many) more confidently expected, than a precious promiſe: and an unfortunate, more ſadly dreaded, than a divine commination. Yea, have not their Aſtrologicall falſehoods too often prevailed both to inſtigate over daringly, and diſhearten too ſhamefully (in enterprizes politick, warlike, publick private) without, beyond, againſt the Theologicall truth?

13 Whether the ſecure expectation, or deſperate fear of Aſtrologicall predictions, doe not infinidy hinder meſſs *Prayers*?

Making them to become dull, and slothfull in seeking after God in the way of his promises: while they are taught to rest themselves contented in waiting for the promises of the stars: or else forlornely to submit themselves unto the issue of their sullen and inevitable fate; and seek no further?

14. Whether the ascribing to the propitiousness of the fortunate, and inauspiciousness of the unfortunate stars, hath not alwaies proved to rob God Almighty of the honour both of his Mercy, and Justice? While men have been thus wholly diverted both from being duly thankfull for blessings, and truly humbled under judgements. Nay is it not thus come to pass, that the profane phrase is grown to a profaner use, of blessing, and cursing their stars?

15. Whether the fatall necessitations supposed from sydereall conjunctions, and constellations, have not brought people to this pass, not only to excuse their iniquities from an astrall necessity of sinning, but to cast the cause upon those kind of creatures: and not only so, but even upon God himself; making him to be the author of evill, as they have done heretofore?

16 Whether the fatidicall predictions of manners and fortunes, make not men slothfull, and careless under, the means both of eschewing evill, and doing good? For to endeavour, is to doe nothing, without the stars: and to performe, the thanks, or blame is nothing to them, but to the stars only.

17. Whether judiciary Astrologie mightily impugn not divine providence; implying God either carelesly to neglect all humane affairs; or else to be limited in the government of the world: as having committed all, either to inevitable fate, or valuable fortune?

18. Whether it be not much to be feared (if not already to be bewayled) that the encroching doctrine of Magick and Astrologie, is gotten into many mens faith, and affections, even above the heavenly doctrine of Divinity? And so, not by superstitious creeping only, but by athesticall daring, will Lord it over mens consciences at last; Awing them so, as that they shall not dare to act in matters naturall, civill, or religious, without an Astrologicall prediction.

19. If manners, and Religion be admitted, shall we not then have predestination (in the acts of election, and reprobation) urged to depend upon the destinating stars? At leastwise, will not men be prying unto Gods secret Cabinet through starry spectacles?

What

What care or conſcience but to act as the ſtars are foretold to diſpoſe? what meditation of death, while the ſtars promiſe life? what fortunate preſumptions? what fatall deſpairs? And thence, what credulity, carnall ſecurity, pride, ambition, luſt, covetouſneſs, ſlothfulneſs, unthankfulneſs, *&c?* And hence what ſtupidity, forlornneſs, diſcontentedneſs, diſſoluteneſs, factions, inſurrections, diſtractions, *&c?*

20. If Aſtrologicall predictions have neither truth, nor power, but only over *animal* men, and uncalled nations (as ſay ſome of their *Apologiſts*) what uſe then can there be of all ſuch among ſpirituall men, and Gods people? And moreover, whether it be not from the malice of the Star-gazers, rather than maligntty of the ſtars, that our Aſtrologicall Predictions are altogether from aſpects and conjunctions, ſo greatly malevolent, ſo little benevolent, either to Chriſtian Church, or ſtate?

21. When did Magick and Aſtrologie ever confer any thing to true piety? It hath been an old queſtion, and was never yet anſwered. To which we may adde another on the contrary; what have not theſe conferred to all manner of impiety? and it might eaſily be reſolved in all kinds, and degrees.

22. Whether the word of God, his Church, or true Religion, ever flouriſhed, or was eſtabliſhed in any Kingdom, or Nation, where Magicians, Diviners, Aſtrologers, Soothſayers, Canters, Gypſies, Juglers, *&c.* were countenanced, or connived at? Nay where they were not condemned and ſuppreſſed?

23. What good ends and uſes can there poſſibly be of this fate-dictating and fortune predicting Aſtrologie? To teach men to glorify the Creator, in the contemplation of thoſe heavenly creatures? Surely that cannot be ordinarily, beſides their naturall ſubſtance, qualities, motion, order, and effects. And that may be done by a gift of devotion, without any art of ſpeculation. Doe their threatning (or rather threatned) prodigies ſerve indeed to move men to repentance, and to truſt in God? Certainly then we ſhould not only have examples, and uſe of them: but alſo a precept and promiſe for them in the word: eſpecially if they were of ſpeciall inſtitution to that purpoſe. But how are they here more preciſe motives than are all other creatures rightly conſidered? They indeed (as all other creatures in which Gods dreadfull hand is extraordinarily appearing) may ſecondarily move to repentance and humiliation, from their prodigious and menacing apparitions:

but where is he that doth it? and where is he taught to doe it, from their occult and conjecturall Prognostications? Or doe the predictions of Astrologie help to prepare a man for all events: when as they will have them to destinate, and necessitate a man to this, or that particular event, and what preparation by superstitious hopes and fears? Or doe they indeed cherish our hope? How can that be by delays, and uncertainties? Or doe they promote our patience? How our patience? by an inevitability of fatall presagings? That patience is not ours, but Pagans: which teaches to indure that patiently, which necessity hath decreed and inforced past all remedy, or prevention. Or have their prefiguring, and impending portents a speciall work in disposing equanimously to all accidents? what if those foreseen and foretold things fail us; are we not deluded; be they good or evill? what if they fall out; are we not forestalled as well in hopes, as fears? If judiciall Astrologie causes equanimity; then it begets a child, that disclaims the Parent. For an equall mind is neither elevated, nor depressed with reall fruition, nor perpession: much less is it either soothed, or frighted with vain sooth-saying hopes, or fears. Or serves it to make us more wise, and well experienc'd? what wisdome is that, that makes a man no wiser than a Beast; in presaging some storms? and that makes a man no wiser than a Devill; in conjecturing, and prenuntiating some future accidents?

24. What satisfaction, benefit, or comfort, was ever to any by divination, or astrologicall prediction? were they not still of mutations, wars, death, calamities, publike and private? were not their most fortunate promises ambiguous, equivocall, delusory, not only to the generall; but even unto particulars? How have men been crucified betwixt inevitable fatation, and undeterminate fortuitousnes? betwixt a superstition of hopes, and fears? when did all the good expected (this way) though certain, recompence the evill suspected, although uncertain? How greatly have fears mingled with the best hopes? How little have all presumptions abated despayrs? And therefore how safe and satisfied is a simple ignorance, before the subtilty of such a prescience?

25. Of what use can the judiciary Astrologie bee either to Church, or Common-wealth: seeing God, and nature, have sufficiently provided for all conditions, and necessities of men (yea and against all accidents and contingents) without it? As for Christians, the word of the Testimony; not Astrologie. For morall men

men, Ethicks; not Aſtrologie. For Governours, Politicks; not Aſtrologie. For Subjects, Laws; not Aſtrologie. For ſober naturaliſts, Phyſicks; not Aſtrologie. For ſick men, medicine; not Aſtrologie. For peace, prudence; not Aſtrologie. For War, vigilance; not Aſtrologie. For commerce, juſtice; not Aſtrologie. For Students, good learning; not Aſtrologie. For mechanicks, honeſt artifices; not Aſtrologie. For actions, diligence; not Aſtrologie. For paſſions, patience; not Aſtrologie. For life, temperance; not Aſtrologie. For death, meditation; not Aſtrologie. And againſt all accidents, or caſuall events; faith in Gods promiſes, truſt in his providence, and ſubmiſſion to his will: as alſo prudent foreſight, diligent prevention, convenient redreſs, patient profeſſion, containing within proper calling, uſing lawfull means, *&c.* and not a prediſting or premoniſhing Aſtrologie.

26. Whether (of all accidents, or events) Wars, and mutations of ſtates, ought to be imputed to the revolutions of the ſtars? ſeemg in theſe great things eſpecially God Almighty claims, and retains an immediate property, and aſcription to his own providence. And ſends them purpoſely, to be magnified in judgments, to puniſh wickedneſs, to urge to repentance, to work to reformation. Nay, and ſeeing theſe are contrived, and acted by the conſciences, wils, policies of men; over all which God alone hath the power, and direction; and not the ſtars.

27. How many Princes, States, Natures, perſons (publick, private) have credited, favoured Magicians, Aſtrologers, Diviners, Sooth-ſayers, *&c.* (both ſacred, and profane hiſtories abound with examples) to their utter infamy, and deſtruction?

28. Whether Empires, Kingdoms, Common-wealths, Provinces, Cities, *&c.* were not worſe governed (*ſc.* with more tyranny, and temerity) whilſt the Emperours, Kings, *&c.* were *Augures*, Magicians, Aſtrologers, *&c.* or favouring ſuch, and admitting them to meddle in publik affairs?

28. Whether Augurs, Diviners, Sooth-ſayers, Magicians, Aſtrologers, *&c.* have not been alwaies the greateſt fomenters of Wars (domeſtick and forrain) in the world? Elſe, how is it, that ſtory tels ſo little of them or their arts, in peaceable: and ſo much of them, and their acts, in turbulent and diſtracted times? were not thoſe the times, to broach and vent their fanataciſms, and impoſtures with more licentiouſneſs, and impunity: and then to take advantage in working upon mens diſcompoſed minds, and affecti-

ons, with more peremptorineis, and credulity? Wherefore assemble they still and set up themselves for a *society*; amidst all others discociations, and distractions? Certainly, there can be no greater presage of ill, than such night-birds, that never appear but before; nor flock together but during the storm.

29. Whether predicting Astrologie be not an utter enemy to all humane society, and prudentiall policie? as subverting the Laws of nature, and of men; distracting the consultations, and deliberations of wisdom and reason; provoking to the application of unlawfull, and neglect of lawfull means, either altering or else deteining men from trust, duty, care, diligence; and instigating to ambition, innovation, malecontentedness, mutiny, sedition, disobedience, *&c.*

30. Whether fatidicall Astrologie tend not to be the overthrow of all Laws? For why should there be either commanding or forbidding; inviting or deterring; praysing or disprayfing; promoting or suppressing; punishing or rewarding for all such things as must be done out of a fatall necessity?

31. Whether judiciall Astrologie works not to confound all authorities, degrees, orders, callings, and offices of men? For why should any men be inferior, or subject; that may presume his stars have ordained him to superiority? Why should he not take riches wheresoever he finds them, since his stars have promised him wealth upon all adventures? Will he not take it to be against the dignity, and privilege of his stars, to petition, pray, wait, serve, labour, travell, toyl, plow, sow, obey submit, *&c?*

32. Whether the prediction, or prenotion of things future, makes not men more careless and slothfull, both in publick affairs, and in the works of private callings? For if they be evill, does not the fear of them make men faint? and if they be good, does not the presumption of them make men secure? How many have let goe the present substance, with looking after the future shadow?

33. Whether *Physick* or *Medicine* (the ordinary means of health, being applyed according to art) hath not been greatly dishonoured, yea and infected by the charming cures of words, syllables, sounds, numbers, characters, configurations, ligatures, suspensions, *&c?* And whether these have not provoked God to suspend his blessing and the naturall vertues of vegetables, and minerals? And what Magicall practitioner in Physick, but tempted God,

God, tyred nature, deluded minds, bewitched bodies, and endangered ſouls?

34. What *Husbandmen* (that regarded the Aſtrologicall *Ephemerides* in his rurall occupation of plowing, ſowing, *&c.*) ever reapt the inward ſatisfaction of his conſcience; or an outward harveſt anſwerable to his expectation? but in ſtead of filling either his hand, or his boſome; ſat down empty of them both.

35. Whether the Magicall, Aſtrologicall, Dæmoniacall, Atheiſticall abuſe of the ſtars, againſt nature, and providence; be not the moſt fearfull ſign and prognoſtication, that divine providence is putting an end even to the naturall uſe of the ſtars? And that he is near about to ſhake the powers of heaven, to make the ſtars fall from heaven, to cauſe the Sun to be darkned, and the Moon no more to give her light; and to ſhorten theſe dayes, and to bring to appearance *the ſign of the Son of man*: that the elect may not be deceived (as the world hath been) with the lying ſigns of the Sons of men.

Chap. XVII.

17. *From the propenſion to manners.*

1. IF this be the order of Aſtrologicall judgement, to proceed from the Planets, to the temper; from the temper, to manners; from manners, to actions; from actions, to events: Now ſay that this calculatory chain be not only crackt in every linck, but quite broken in the midſt; muſt not then the way of genethliacall conjectation needs be totally interrupted?

2. Is not the *Probleme* in *Phyſicks*, become a *ſophiſm* in *Aſtrologie*? *ſc.* Whether the manners of the mind doe follow the temper of the body? Which way doe they determine it in the moſt moderate ſcience? Naturally, neceſſarily, principally, immediatly, directly, particularly, effectually? or elſe accidentally occaſionally mediatly, indirectly, generally, inſtrumentally, potentially, diſpoſitively? or how elſe? Though ſomething might be admitted as concerning rude ſenſuall appetites, meer animal affections, and inconſulte or paſſions in their prime motions, reliſhing altogether of the inferiour part, and not yet brought within the power of

of reason. But as for manners properly and exactly (which are the elections, habits, customs, acts, operations of the rationall soul) may not the morose judiciaries be thus urged? If manners proceed from, or depend upon the elementary temper, or constitution; Then are they not naturall principles, both good, and bad? In things innate, have we not the faculty, before the function? but in manners, is not the act before the habit? Doe not manners by their severall actions, oppose their severall kinds? Who sees not that the good actions correct the bad manners: and the bad actions corrupt the good manners? Now things that are generated, and corrupted by extrinsecall actions; how can they be intrinsecall, and naturall? Should not nature thus work to confound it self? Should not men have innate, and infite causes of vertues, and vices; which Grace, institution, education, assuefaction, *&c.* could not alter; till the naturall temper be altered? A mans manners may oft times be contrary in the very extreams; is his temper so too? His manners may change with his age, condition, private preferment, publick state of times, in a day, in an hour: is his temper changed withall? or else must not his morall disposition be contrary to his naturall constitution? Must not the body (consisting of an influentiall and elementary mixtion) be the principall subject of ethicks, or morality: and not the soul, that consists of an Understanding, and a will? Must not a man now be made, and said capable of, and prone to manners (one, or other; more, or less) from sensible constitution; not reasonable institution? What need, or use of exhortation, dehortation, praise, dispraise, reward, punishment? If manners grow wild, and out of the nature of the soyl and be of no good culture; what hope or credit can there be of such? What labour of vertuous manners? what struggle against the vitious? Are not manners then most laudable and illustrious; when they are clean contrary to a mans naturall temper, or humour? Are not the worst of manners thus made necessary, violent involuntary, ignorantly acted, and so excusable? Nay is not the principall cause of nature, and naturall disposition, thus accused? And hath not the soul of man been thus thought materiall corporeall, drawn out of the power of the matter, living in, and dying together with the body? yea have not the souls of beasts been thus concluded for indewed with manners; as well as the souls of men? In a word have not the *Physiognomists* hereupon been bold to make their morall judgement not only

only from tempers, but of ſtatures, figures, features, colours, *&c.*

3. If the elementary temperature were admitted for one of the generall, remote, imperfect and infirm cauſes of manners: yet are there not many much more potent to correct and prevent both it and them? As God, Grace, Religion, conſcience, natures Law, reaſon, will, Parents, nutrition, education, inſtitution, care, exerciſe, cuſtome, company, example, humane Laws, ayr, climate, ſoyl, Phyſick; ſome adde Muſick, and make it prevalent for the exciting, or remitting of affections and manners, above the modulation or harmony of the ſphears: to their efficacy upon blood, choler, plague, melancholy, and the like.

4. Although there might be ſome generall operation of the heavenly bodies upon elementary tempers and humours; and ſo ſome hability to paſſions, and affections; and ſo ſome proclivity to manners, and actions: yet how know they particularly, and wherefore ſo pronounce they, that it is *Saturne* that makes men ſullen, *&c. Jupiter*, merry, &c. *Mars*, angry, *&c. Mercury*, ſubtle, *&c. Venus*, wanton, *&c.*

5. If there be a temperamentall conſecution of inordinate paſſions, and affections; and ſo a naturall diſpoſition or proneſs to bad manners, that flow mainly from the ſenſuall appetite: yet how can that be ſaid of good manners; which proceed from a rectitude of reaſon? Neither doe bad manners ariſe properly from the appetite of the animal; but from the aſſent of the rationall part. So that (good or bad) what ever they be from the body, or ſenſe; manners they are not, but from the will, and mind.

6. Whether the naturall ſemination or inſition of a propenſity or inclination to manners (good, or evill) be with a ſubordination unto mans liberty, or freewill, either to proſecute, or averſe? If not, then is all morall operation neceſſitated: if ſo, then is all Aſtrogicall prediction evacuated.

7. Whether a mans will may not give himſelf over to other, and worſe manners, than the Stars, and his naturall temperature incline him to? And whether a mans corrupt will be not excuſeable; yea and the Devill himſelf idle, in tempting to wicked manners: when as a mans ſtars, and his elementary conſtitution are ſufficiently diſpoſing him thereunto?

8. Whether frequent and repeated acts may not beget an habit of manners, and accordingly produce effects, without, beſides, againſt all potentiall influxes, influentiall proclivities, ſeminall

dispositions, elementary inclinations, naturall faculties, &c.

9. Whether manners may not be both intrinsecally corrected, and extrinsecally diverted, ere they produce actions: and actions likewise, ere they incur the events? especially the prognosticated events? And whether the same manners alwaies produce the same actions; and the same actions, the same events in all places, and at all times, and to all persons, and among all Nations? And why are vitious manners oft times fortunate and prosperous, and the vertuous (for the most part) unfortunate and afflicted? To see a man well morate, so seldome applauded, promoted, rewarded, &c. and a man wickedly morose, so seldom reproved, restrained, punished: yea to see a man well mannered so commonly caluminated, disgraced, persecuted; and a man ill-mannered so usually justified, preferred, honoured: Surely this cross custome of the world, in all ages, and among all nations, is enough to make us believe, that either the stars benefick in manners, are malefick in events; or the malefick in manners, are benefick in events; or else that there is no prognosticating by the stars, from the manners, to the events.

10. Wherefore are the Philosophers (even the Magicall, and Astrologicall Philosophers) so divided about the causes of manners; good, and bad? As whether naturall, or preternaturall; intrinsecall, or extrinsecall; innate, or adventitious; infused, or acquisite, &c? If they cannot determine upon the cause, why pronounce they upon the effect? At the most of their agreement; since the stars work but generally and indefinitely to tempers and so, they to manners; and they, to actions; and they, to events: what particular determination can here be made, from the first, to the last?

11. Whether the starry influences, and (by them) the corporall tempers, incline to good manners, as good: and to the bad, as bad? If so, then the formality of morall vertues, or vices, must be accepted from the matter, not the form: If not so, but only under the suggestion of some sensible, and seeming good; then is such a propension or disposition not simple, reall, direct; but only apparent, accidentall, indirect.

12. Whether the stars (acting upon the elementary temperature) incline more strongly and powerfully to good, or to bad manners? If to bad, how agrees that with their Philosophy? if to good, how agrees that with our divinity? If to good, why are most mens manners so bad? if to bad, how are the stars themselves to be excused?

13. From

13. From the equality, or inequality of the elementary mixtion; or from the felicity, or infelicity of naturall temperament, may be hoped, or feared, either health, or ſickneſs; longer, or ſhorter life; without the help of a prognoſticating art. But what phyſicall cauſes can they make hence of manners? when as the experience of all places, and ages tell us, that the more valetudinary, have commonly been the more vertuous: and the more valid, the more vitious.

14. Whats the reaſon, that children (in manners) doe for the moſt part aſſimulate their Nurſes; more than their mothers? Is there a conſtellation more intimately tempering, and forcibly inclining, from the Nurſes milk; than from the mothers blood?

15. What vertue have the ordinary influences of the Stars upon heroicall tempers and manners? And whether heroicall manners, or actions, were never exerciſed by any, but thoſe of heroicall tempers?

16. Whether all are born under the ſame ſtars, and conſtellations; and are of the ſame naturall tempers, and conſtitutions; that have the like propenſity to manners, or morall qualities, and actions? *Et è contra.*

17. If a man may judge of the manners, by the *Planets*, may he not likewiſe gheſs at the Planets, by the manners? Now (by their manners) under what Planets would one judge the *Planetarians* themſelves (a many of them) to be born, but under a conjunction of all the *Maleficks*, that are named in their Art?

18. Whether (for manners) we may not univerſally meaſure Magicians, Aſtrologers, Diviners, Sooth-ſayers, *&c.* by ſuch marks of Infidelity, Idolatry, ſuperſtition, atheiſm, profaneſs, hypocriſy, wherewith they are ſufficiently as well as deſervedly branded by the *Holy Ghoſt* himſelf? *Deut.*18 14. 2 *Kings* 17.17. *Jer.*10.2.2. & 14. 14. & 29.8 9. *Ezek.*13.7. & 21.21. *Mich.*3.11. *Acts* 8. 21 22,23. & 13.10.

19. Whether covetouſneſs, or deſire of filthy lucre, be not (as it hath alwaies been) the cauſe, or end of ſetting up the divining, or predicting trade? *Mich.*3.11. *Acts* 8 19,20. & 16 16. & 19. 13,14 24,25. 1 *Pet.*2.15.

20. If Gods counſels (for his gubernation of the world) be written in the heavens, or to be read in the ſtars: how chance then that he choſe Pagans, Infidels, Idolaters, Atheiſts, Apoſtates, Hereticks, Impoſtors (all his enemies) to be his privy Counſellours;

and made them to be the chief masters, and doctours of that kind of skill? whereas he concealed such his secrets from his Servants, the prophets; neither once imployed them (his Prophets, Apostles, faithfull Ministers) about the revealing of his pleasure (to his Church, or children) from thence; or after that way.

21. With what indelible characters of infamy have the *Historians*, and even the profane *Poets*, branded them of this way? And whether they have not justly inured them, and with what sponges will they wipe those blots away?

22. How agree these two together, the austere and rigid abstinence spoken of; and the incestuous and filthy congression practised by some of the old Magicians? And in which of the twayn have they been imitated by a many of the new?

23. Why have the more sober of the antient Philosophers observed such a difference, and made such distinction betwixt the morall, and the magicall Philosophie, Theologie, Religion: if there be the least of laudable morality suitable with such an art?

24. Whether a maker of predictions, or prognostications, makes any conscience of speaking more than truth? For how easily doe men then prophecy or presage (and that with peremptorines, and confidence) after they are once past the fear, or shame of lying? or have taken to themselves a liberty of ghessing, suspecting, promising, threatning, warning, encouraging, *&c.* And whether such an arrogated liberty or licentiousnes, hath not alwaies proceeded from certain corrupt affections, passions, properties, manners, customs, habits? As pride, and vain glory, to be thought discovering, and foreseeing: ambition, to be consulted by States, and Potentates; since they can consult with Stars, and Planets; Covetousnes, in seeking, by telling others fortunes, only to raise their own; envy, in imprecating evill to their enemies; Flattery, in soothing up such as they seem to affect; peevishnes, in being discontented with the present whether private or publik state; Faction, to make sides, and parties confident, or diffident, in troublesome and distracted times; domineering tyranny, to awe other mens consciences, or affections; or else idle curiosity, to befool their own wits, and fancies.

25. Whether (among all people, the most savage, and barbarous) Magicians have not been most superstitious? I speak it not only in regard of their implicite covenanting, faith, vehement imagination, preparation, fabrication, operation, or vain observation

of

of Stars, meteors, elements, prodigies, accidents: but that there cannot pass by them a man, a beast, a bird, a flye, a fish, a reptile; nay they cannot set their eye upon a tree, a leaf, a flower, a minerall, a stone, a shell, a block, or a chip; but that they must needs be taking speciall notice of it (or some rarity in it) for a mirable of nature, a constellated fabrick, a resemblancing configuration, or a prodigious wonder, and portentuous; and precisely assigned to presagition.

26. Whether Astrologicall Authors, or Magicall Translaters, be not the vilest slanderers, and the basest flatterers in the world? The vilest slanderers, because they cannot name a man, but with the *parentheticall* contumely (of ignorance, sillinesse, stupidity, *&c.*) if he doe but undertake to contradict them, in the unlawfulnes, and abuses of their art. And the basest flatterers; because they cannot mention a man (that is any thing inclining, or conniving) but with ample, and oft repeated *paraphrases* (of his high learning, dignity, degree, *&c.*) yea though, he would seem to moderate them (if he proves not to contradict them) in that very point, and particular, whereupon they cite him.

27. Whilst the new Magicall Astrologers (with no little pride, vanity, and errour) make it their whole study and labour not only to vindicate the old Astrologicall Magicians from properties of Idolatry, superstition, atheism, heresy, sorcery, impiety, *&c.* But to have all the contrarieties attributed unto them, and that in the highest measures and degrees: how many of those very properties, doe they deserve (even from sound and sober censure) to have imputed to them, for their pains?

28. What colloguing, or colluding garb, or guise is this of the *Genethliacks* (is it not notorious to be read in their writings, as well as observed in their workings?) That when they are countenanced, or connived at by Superior powers; when they are suffered so to mislead the vulgar, as to impute them to be the monitors of providence; when their art is grown to be admired, and their persons, and practices applauded, by profane men, and fools; when they are both wooed, and well hired by the wealthy, and unwise: Then fall they (with a courage, and confidence) to calculate, and cast the nativity, *&c.* And now they have inspected most accuratly, and found all the *hylegiall* places strong, and well constituted; all the *apheticks* safe and sound; and there's no fear at all, but that you may live long and happily by the celestiall de-

deſignment. For the Planets (that lord it) are benefick, fortified in their proper houſes, eſſentiall dignities, poſitures, motions, aſpects, influences, irradiations, ſignificators, diſpoſitors, promiſſors, &c. without any oppoſition, or interpoſition of Maleficks; or if any ſuch be (crept in by chance) yet are they not dominant, prevalent, or much to be regarded. Yet if it be not very much to their own ſatisfaction from you; as well as yours, from the ſtarres: then are the Planets (for a ſcruple to him that comes off ſo poorly) ſomewhat humbled, afflicted, infirmed, impaired, peregrine, combuſt, in detriment &c. But if it be c ean contrary betwixt him and you; then flings he the figure in deſpight: and now is the *Planetary* more malignant or malefick (if hee may be permitted) than are all the Planets themſelves. And now (by his own will) ſhall the Planets be, not deities, but *Cacodæmons*; and their Houſes, not fortunes but infortunes; and their effects, not a jot auſpicious, but utterly diſaſtrous. And the whole conjunction (if this ſignificator may be credited) ſhall ſpeak, not more of your perill and ruine, than to your ſhame and diſgrace. But be of good comfort, while he preſages your manners from your birth, he bewrayes his own life throughout, &c.

29. Is not this alſo another property of a *Planetarian* (being conſulted) to trouble his own anſwer, and confound his own ſentence, and through an ambagicall circumlocution of words and termes, to preſume his errour indeprehenſible; and then to be the more peremptory in pronouncing. Otherwiſe to propound things with ſuch involution and reſervation, as that either nothing can be made of them; or elſe that his own intention, or anothers interpretation, may draw them to what either of them hath a mind, or fancy. And laſtly to leave the Conſultor in a wood, or miſt; and ſo ſend him away in ſuch an indifferency, or ambiguity of promiſes, as that which way ſoever they chance to fall out, yet ſomething may be objected, and accepted, as foretold?

30. Whether their envy, and malice againſt Gods Miniſters be not the inſeparable property of all *Mag-aſtro-mancers*? For who can expect other, than that they ſhould perverſly oppoſe the preachers of that word, that ſo expreſsly oppoſes them? How ſhould they impoſe upon mens faiths with vain hopes, or terrifie mens conſciences with needleſs fears: if that Truth (which is the only rule of Faith, and guide of conſcience) be preached without interruption? As it ever hath been, ſo it ever will be (as well from the

the nature of the profeſſion, as from the manners of the perſon) *Jannes* and *Jambres* muſt be reſiſting *Moſes*: and *Magus* and *Elymas*, St. *Peter*, and St. *Paul*. And therefore (while they remain ſuch) no other is to be hoped, but that theſe pretending Artiſts will ſtill be ignorant in their pretences, proud in their ignorance, malicious in their pride, and pernicious in their malice, not only to the Church, but alſo to the Common-wealth.

31. What arrogant conceit, and cuſtome of theirs, is this, ſo generall among Magicians and Aſtrologers? to be ſo proud and vaunting of their Art or Science, as to account and proclame all other (both Arts and Artſ-men) for ignorant, unlearned, *&c.* eſpecially if they once come but into competition, or ſtand but in the leaſt oppoſition to them and theirs. When as theirs (at moſt, and beſt) are but difficult vanities, abſtruſe trifles, or learned follies: and ſo have been alwayes called, and accounted by the beſt and moſt learned men. But with what impudent forehead doe they object, and reproach all men of other Sciences for ignorant? becauſe not preciſely (peradventure) verſed in, or not ſuperſtitiouſly affected with the phantaſticall formes and tenors of an aery, and unwholſome ſpeculation, when as even they are not able to vindicate themſelves from ignorance in their own art. Neither as touching the names of the Stars, their nature, ſubſtance, magnitude, number, poſition, motion, influences and effects: whether upon Elements, ſtones, metalls, trees, herbs, living creatures, or eſpecially reaſonable Souls. How often (I would I could ſay ingenuouſly) have the skilfulleſt of their Artiſts complained of their fellows ignorance: and confeſſed their own? And therefore let no man lay to heart the audacious and ſcurrilous calumnies and exprobrations of the ignorance of *Peripetaticks*, naturall Philoſophers, Moraliſts, Fathers, Councills, Schoolmen, Caſuiſts, Divines, Lawyers, Phyſicians: ſince it is their proper garb and gift to be ſo bitterly invective (and not without cauſe) one againſt another for the very ſame.

32. Where is the Man in the Moon, modified or qualified with manners, fit for magicall operation? I mean ſuch an one as the pretenders to it, pretend to require. Even the man that is dignified to this ſo ſublime vertue and power. Not overwhelmed by too much commerce with the fleſh; nor buſied about the ſenſible ſoul of the body: But leaving carnall affections, frail ſenſe, and materiall paſſions; and aſcending to an intellect pure and conjoyned with the powers of the Gods. What are thoſe dignifications of his, which

nature,

nature, desert, and a certain religious art doe make up? Where is his naturall dignity, in the best disposition of the body, and its organs: not obscuring the Soul with any grosnesse, and being without all distemper, &c. But (in defect of that) who so is such an one, that recompences the defect of nature by education, and the best ordering and prosperous use of naturall things, untill he become compleat in all intrinsecall and extrinsecall perfections? Where is his dignity in learning and practice? and how is that meritorious? who (of them) applies his soul to contemplation; and to convert it self into it self? and is not prohibited by passions opposing him from his birth, and vain imaginations, and immoderate affections? And who (among them all) is a man perfect in the sacred understanding of religion, in piously and most constantly meditating on it, and believing without doubting; or such an one on whom the authority of holy Rites, and nature, hath conferred dignity above others; and one whom the divine powers contemn not? Such an one peradventure may work wonders: But is not such an one, a wonder himself? And will they blame us, if we credit not the Art, till they produce us such an Artist as themselves would seem to require? when should magicall operation be adventured on, if it were let alone till this black Swan be found out? 'Tis their own task, and till they absolve it, they must give us leave to tell them in their own words, Whosoever beyond the authority of his office, without the merit of sanctity and learning, beyond the dignity of nature and education, shall presume to work any thing in Magick, shall work in vain, and deceive both himself, and those that believe in him, and with danger incurre the displeasure of the divine powers. And we take leave to tell them (according to our own truth) that if a man be indeed so dignified, or qualified (and those qualities, properties or manners be soundly true, and rightly good) it is hard for such an one, to be a Contemplator; but impossible (as such an one) to be an operator in Magick.

CHAP.

Chap. XVIII.

18. *From the fatuity of Fate.*

1. WHether the very word, tearm, or name of *Fate* and *Fortune*, be not of Paganiſh origination; and withall, of ſuperſtitious derivation and acception? As Fate or fatation, from præfation or fore-ſpeaking. And (I pray) whoſe ſpeaking? not Gods, but the ſtarres; nay, not the ſtarres, but the conſtellated *Oracles*: For theſe were the firſt *Faticanes*, and their hills, or cells, the firſt *Vaticanes* that ere were heard of. Although I rejoyce not much in etimologizing, neither do account an argument from the *Notation* to be very ſtrong, eſpecially in names of humane impoſition: Yet ſomething may (not amiſſe) be affirmed or denyed, from the notation of the name (though it be not ſo exquiſite, but allusive only) keeping the principall letters, and comming neer to the nature of the thing. Let them therefore give me leave a little to play upon the word: and if they will undertake to doe otherwiſe; let others judge if they be not more ridiculous. *Fatum à fando*; *vates, quaſi fates, à fando, vel à φάτις, Fatuus à fando.* Fate, and Fatories, and Fatiloquiſts, and Fooles, all taken from talking they know not what; μοῖρα, μόρος, μόρος, and μωρὸς, why any of μείρω; and not all rather of μὴ ἔχειν? in as much as fatidicall men, and Fooles, both fore-ſpeak many things, but fore-ſee nothing, Εἱμαρμένη, *vel* ἱμαρμένη, διὰ τὸ εἶναι, *vel* τὸ εἶναι, καὶ τὸ μαίεσθαι, *vel* τὸ μαίεσθαι: of making furious and phantaſticall both connexions and Predictions; *vel quaſi* ἐν μόρῳ-μᾶλλον, ſuppoſing the hand or power of the Moon, or cœleſtiall bodyes, to be therein; *vel* οἱ μᾶλλον-μείονες, *ſive* μαντόμενοι, doubting whether the cœleſtialls doe ſignifie or preſage any ſuch thing, yea or no; *vel* οἱ μείονες μᾶλλον; whether moneths, or dayes, or years, doe indeed diſtribute ſuch things as they prognoſticate; *vel* οἱ μέρος μέν, whether there be any ſuch part or lot indeed; *vel* εἰ μοῖρα μέν, whether there be any ſuch thing as Fate in deſtiny remaining; *vel quaſi* ἃ μὴ ἁρμόττει, a thing not coherent, congruous, convenient, neceſſary. But why not of ἁρμόζομαι, rather than of all the reſt? ſave that there is nothing in

this their fatall Destinie, to be loved or desired. *Sic* πεπρωμένη, *quare non à* περαίνω, πρόνοια, τὸ προμηθέω, *aque ac à* πεπρατόω, τὸ πράττω? Take them one as well as another, and then they note all together, that Fate may as easily be occurred, and prevented, as that it must necessarily have its fact or finishing. And that it may as well be passed by, as passe upon. *Sic* τύχη, *à* τυγχάνω, τυχέω, happening any way; *vel a* τεύχω, because of every ones own fabricating or making; *vel quasi* τὸ ἐν εὐχῇ; as a thing (at best) but in a mans vowes, wishes, or desires, rather than in any reallity. *Sic Fortuna quasi vortuna, à vertendo*, of turning every way. *Vel quasi forte una*; peradventure something, peradventure nothing. But to cease from descanting upon names, the very nature of both these hath alwaies caused the learnd to call them the Αὐτόματα; the most vain and foolish things of themselves, that a man could either fear or confide in.

2. Whether *Fate* or *Fortune* ought once to be named among Christians? And how many eminent Saints of Gods Church have retracted, and repented that ever they have so done? And how mamany of them have, and do daily warn men to be wary, how they rake the heathenish termes out of their ashes, and translate them into the Church of *Christ*? Not that they are litigious about termes, or scrupulour of titles: But because the word of God hath not a word, nor a syllable, nor a sound, nor a signification of either of them; if it be rightly translated or understood. And because neither of them can be of any edification to the Church of God: but the use of them is a prophanation both of his Word and Church.

3. Whether there be any such thing as Fate in nature, or in the world? And whether they that determine for it, doe aptly distinguish it: or in the determination abstract and exempt it from the very hethenish originall and acceptation? And whether all their distinctions of Fate be able to discern it, for a solide and sober truth, in any part or respect? The *Theologicall* fate is abusive; for that's not paganish fate, but divine providence. The *Naturall* fate is superfluous; for that need be called no more but natures common order. The *Stoicall* fate is superstitious, for that binds all things, persons, actors, (in heaven or earth) to an ineluctible necessitie. The *Chaldaicall*, *Mathematicall*, or *Genathliacall* fate is worse than all the rest, as adding to them all a sydereall or constellationall

nall fancy. But what kind of Fate call they that which they make to ſit in the middle, and as it were hover in the balance, betwixt the deſultory levity of an indifferent caſualty; and the preſultory temerity of an urging, and inevitable neceſſity?

4. Whether Fate or Fortune doe not mutually take away one another? For neceſſity and contingency have alwayes been held as contraries and inconſiſtents. Elſe to what end were all thoſe diſputes betwixt the *Stoicks* and the *Epicures*? But why then doe ſo many Authors ſpeak of both theſe ſo promiſcuouſly? And why doe our *Fataries*, and Fortunaries ſo confound them: eſpecially in their prognoſtications, or predictions?

5. Whether the *Philoſophers* have been more ſerious than the *Poets*, about the *ſeries* of Fate? As for the *Poets*, what child ſmiles not to read the pretty fictious of the three *Fates*, or *fatall Siſters*; *Clotho*, *Lacheſis*, and *Atropos*; yea, or of *Nova*, *Decima*, and *Morta*; and of their names, derivations, progenie, order, and offices? As for the *Philoſophers* (*Stoicks* and *Epicures*,) It were long to tell, how featly they have toſt both Fate and Fortune, too and fro in their ſundry argumentations, aſſertions, definitions, deſcriptions, opinions, *&c.* But (better than all their earneſt) it is excellent ſport which they make (in their Mythologies, Apologies, Hieroglyphicks, *&c.*) with Fortunes *wheel* and *horn* on the one hand: and Fates *Diſtaffe* and *Spindle* on the other.

6. Whether argue the more ſtrongly; the *Stoicks* againſt Fortune, or the *Epicures* againſt Fate? Me thinks the *Stoicks* (for all their gravity) doe but rayle, when they call her the Goddeſs of fools, an empty name, a verſatile wind, a ſhort Sunſhine, a ſudden tempeſt, a muddy torrent, a fools paradiſe, a labyrinth, *&c.* Reproaching her for blind, deaf, mad, brutiſh, inſtable, treacherous, envious, cruell *&c.* Querulouſly accuſing her for playing with her own gifts; and ſporting her ſelf with humane mortality and miſery; turning all things upſide down, corrupting her own nature, or ruſhing upon her very ſelf, repenting of her good, rejoycing at her evill, taking the ſtronger part; regarding not vertue, but power; anſwering thoſe more, that dare, than that implore her; carrying on things againſt reaſon, prudence, counſell, vertue; moſt deceiving, where ſhe is moſt truſted; fooling all ſhe foſters; ſmiling and killing at once; tampering her hony with poyſon; immoderate both in good and evill; ſtrangling at laſt her own nurſelings; exalting

and depressing; giviving and taking; dealing indiscriminatly; satisfying the greedy, more than the needy; giving unto many too much, to none enough; now a mother, now a stepdame; when most flourishing or flattering, most feeble; and making but the more unhappy, for having been acquainted with her happiness. But (in my mind) the *Epicures* (for all their levity,) reason better. For though they might return the many invectives against *Fortune* upon *Fate*, yet they soberly argue thus; If there be necessitating and enforcing fatation upon things, must not such a thing be done by a man, whether he be instructed or exhorted to it or no? nay, shall he not doe it whether he will himself or no? Is not the destinating decree enough to bring all things about, although there were neither command, nor care to goe about it? Does it not robb all rationall creatures of mind, will, counsell, deliberation, to tye them up to inevitable necessitie? How then are their proper motions reserved, not only to rationalls, but to every moving creature? What naturall series of causes can there be betwixt intellectualls, rationalls, spirituals, animals, inanimates, and artificialls? Is it not ridiculous, to make an indissoluble series, or conjunction of causes, where (besides a deity) reason, and accident are ever and anon making an interruption? Who will say, that all things are concluded by, and included under Fate? Is there not much arbitrariness, whether one man will beget another, or no? and much more, whether one man will kill another, or no? How can there be so much as a naturall fate or necessity over men, when we see they are not all carryed one way: as things of one nature or kind (beasts, birds, fishes, flyes) are? but men (although of one nature) are carryed diversly, as their wits and affections lead them. Were people have sundry Lawes, and they duly executed; how are they led along by their convenient edicts, rather than by the fatall decree of the Starres? Are the lawes of men and fate repugnant? and are these more prevalent than they? If all things be necessarily bound under Fate; what can be subject to reason, will, nature, occasion, time, manners, prudence, counsell, society, contingency, casualty? Must not mens sins and vices be necessary also, and inforced? Why should he be punished for offending, that is not able to resist an impelling force? Is he to be blamed, that is not of his own power? we may commend vertue, but what praise of the vertuous, not so by labour and industry, but by fate and necessity? Doe not the Authors of Fate

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goe, and come; ſpeak, and keep ſilence; offer, and forbear; conſult, and deliberate; procure, and prevent; exhort, and dehort, praiſe, and diſpraiſe; reward, and puniſh? and why ſhould they doe all this, if they did believe their own doctrine of Deſtiny? Why ſhould men ſtudy or labour, if their fate be ſufficient to make them both wiſe and rich? How many things are not as the Fates will, but as we will our ſelves? Have the Fates determined that a man ſhall have children, that will not marry, nor once touch a woman? that he ſhall be wiſe, that will not learn? that he ſhall be liberall, that will not give? that he ſhall be drowned, that will not come neer the water? that he ſhall dye in a ſtrange Country, that will not travell? If Fate have appointed a wound, or a diſeaſe to the body, is there not a medicine and meat to cure it? but if it could intend any evill upon the ſoul or mind, yet is there not education, and diſcipline to prevent it? Many things may be effected beſides nature: may they not much more then beſides Fate? If every man may fabricate his own Fortune, why not alſo contrive his own Fate? If Fate had never had name, or nature, or power, would things have fallen out otherwiſe than they doe fall out? why then ſhould Fate be inculcated, ſince (without Fate) there is Nature and Fortune, to which all things (neceſſary or caſuall) may be aptly referred? In this old Philoſophicall diſpute, what eaſie Moderator would not give this cenſure? That either ſide hath ſaid ſufficient, to overthrow his Adverſaries opinion; but neither of them enough to eſtabliſh his own.

7. Hath not the conſtellatory Fatation introduced ſo many ſtarry Gods into the world? Yea, made ſo many providentiall, and *tutelary* Gods and Goddeſſes (ſome *Select*, others *Aſcriptitious*) to have a hand in the whole adminiſtration of the Univerſe? But particularly ſo many *Geniall* or *Genitall* Gods and Goddeſſes, and their ſundry ordinations and offices at every mans geniture. As of *Janus*, *Jupiter*, *Saturn*, *Genius*, *Mercury*, *Apollo*, *Mars*, *Vulcan*, *Neptune*, *Sol*, *Orcus*, *Liber Pater*, *Tellus*, *Ceres*, *Juno*, *Lucina*, *Fluona*, *Luna*, *Diana*, *Minerva*, *Venus*, *Veſta*. Moreover, *Vitumnus*, *Sentinus*, *Mens*, *Mena*, *Iterduca*, *Domiduca*, *Abaona*, *Adeona*, and *Dea Fatua* too, not of the leaſt ordination and operation, either in the birth, or life, or death? And no marvell that they make ſo many *Conſent-Gods* goe to the fate of a Man: when they will have ſo many to be buſie about the fate of an herb. As *Seia*

fatally president of the ſowing; *Segetia* or *Segeſta*, at the comming up of the Corn; *Nodotus* or *Nodinus*, at the knitting or knotting; *Volutina*, at the involving of the leaves; *Batellina* or *Datellea*, at the opening of the blade; *Proſerpina* at the budding; *Hoſtilina*, at the equall ſhaping of the eare; *Flora*, at the flouriſhing; *Laſturtia*, at the nouriſhing; *Tutilina*, in the keeping; *Matuta*, or *Matura*, at the ripening; *Meſſia*, at the mowing; and *Runcina*, not only at the weeding, but at the plucking up by the roots.

8. Whether Fate be one or many? If it be one ſimply, then what needs any reduction? if it be many, why is it not reduced to one? And then in vain is that done by many, which may be done by one: and it is prophane, to aſcribe that to many, which ought to be aſcribed to one. If it be one truly, then is it undivided in it ſelf, and divided from all others: which how can that which is a *ſeries*, or connexion of ſo many things be? eſpecially having its inherence in movables or mutables. If it be but one by accident, why ſhould it imply all under a neceſſity? If it be but one by aggregation, collection, connexion, ſo are things fortuitous as well as fatall. Beſides, ſuch an unity is in the meaneſt degree of entity. Wherefore then ſhould it order, and ſubordinate things of a more perfect degree than it ſelf? If it be many, or a multiplicity; then is it unequall, indeterminate, uncertain, and next to a nullity. If it be one, why then ſo they make it do diverſe, according to divers conjunctions and conſtellations? If it be many, how can they make any certain and particular pronouncing upon it?

9. Whether that they call Fate, be in the firſt, or among the ſecond Cauſes? If in the firſt, that is as much as to make it equall unto God: If among the ſecond, then is it inferiour unto man. For among ſecond cauſes, and eſpecially in involuntary actions, and all ſuch as fall under humane counſell and deliberation; the intellectuall mind, and rationall will, hath no ſuperiour. And what more contrary to the order of nature and creatures, than that the leſſe noble ſhould be diſpoſing, and governing thoſe more noble than themſelves?

10. Whether there be a fatall neceſſity upon all acts or events? If upon all acts, where's Liberty? if upon all events, where's contingency? And whether upon theſe, both good and evill? and that whether naturall, civill, or ſpirituall? If upon naturall acts and events;

events, good, or evill; then what use of means either to preserve, or to prevent? If upon acts civill, and good; what merit? what praise? if upon acts civill, and evill; what laws, what punishments? If upon events civill, and good; what thanks? if upon events civill, and evill; what hopes? If upon acts spirituall, and good; what free grace? if upon acts spirituall, and evill; what free will? If upon events spirituall, and good; what free bounty? If upon events spirituall, and evill; what free mercy?

11. How can there, or why should there be such a thing as Fate, imposing a necessity upon actions, and events? when as divine providence it self doth it not: so as to exclude liberty, contingency, or casualty from things. But works with second causes according to their own motion, and manner. Permitting sometimes their exuberancy, sometimes their deficiency: preserving to them their sundry orders, offices, and degrees of efficiency. Suffering the remoter causes, or agents, to be impedited by the more proximate; that all effects might not be taken for naturall, and necessary; but that his own free disposing might appear. Although nature, and every naturall agent, be of it self, and ordinarily, determinated to one effect; and to the producing of it after the same way: yet he suffers it to be impedited by one debility, and indisposition, or another (either to come to pass otherwise, or else to be altogether prevented) that so he might preserve a contingency in all naturall causes: to the intent nothing might be thought absolutely necessitating, but his own will and pleasure above. Much more doth he confirm a freedom to the rationall will; not only that good may the more chearfully be done, and accepted; but the evill also that is done, or suffered; may not unjustly be imputed to providence. because of a necessity imposed,

12. If fate be (as they define it) the *Series*, order, nexure, ligation, complication, constitution, disposition of second causes, *&c.* what feeble things are all those seconds put together without the first? what can their own motion work to, without his speciall concurrence? what if he work not with them? what if without them? what if against them? Leave them to themselves, and what knot in a rope of Sand? Can there be a perpetuall series, or indissoluble connexion betwixt causes so disparate, yea so adverse, as naturall, internall, necessary, and arbitrary, adventitious, accidentall? yet after this order is fate oftentimes finished.

A languiſhing man not only conſumes away within himſelf; but the ayr, meats, drinks, poyſon, act the fatall conſummation. To an ordinated deſtiny of an unfortunate end; comes in inordinately fire, water, a fall, a gun, a ſword, an unlucky hand, *&c.* and hath not this neceſſitating fate now the complement by accident? and is there not a caſuall intervention (of more force to the fatall effect) than all the cauſall connexion? How many accidents fall out fatally, that can have no ſecond cauſe ordinatly aſſigned to them; much leſs proſpected in them (but muſt be referred meerly to divine will and pleaſure) unleſs you will have accidentall inſtruments (that interven inordinately) to be ſuch?

13. The *Phyſicall* fate they will have to be a ſeries of pure naturall cauſes, *&c.* (*viz.* betwixt the ſtars, the elements, the temperament, the inclination, the manners, the action, and the iſſue or event) now where are all theſe cauſes knit together? in the efficient, the form, the matter, or the end? How are they worthy to be called cauſes, or ſo proved? How are they pure, naturall, and neceſſary cauſes; when ſome of them are voluntary, and contingent? what connexion of them is that, which carrys on prime, and ſecond cauſes; naturall, and voluntary; neceſſary, and contingent, with one fatall force, or inevitable agitation? what ſeries is that which (as hath been ſaid) is ſo often interrupted? what copulation betwixt the firſt, and the laſt; when as (by their own confeſſion) the ſtars are not the cauſes of all events; neither doe all thoſe effects fall out neceſſarily, whereof they are the cauſe; How are they fatall then; or their complement of fate?

14. Whether in the *ſeries* both of fate, and of fortune (although two contraries) Aſtrologers have not delivered the ſame order, and connexion of cauſes (as the ſtars, tempers, manners, actions, events) or elſe what difference doe they make betwixt them? Nay wherefore doe the ſame Authors ſpeak of fate, and fortune ſo promiſcuouſly, and indiſcriminately? (eſpecially in their prognoſticating, or predicting way) Is it not becauſe they are not able to diſtinguiſh them? Or is it not becauſe they are conſcious of a forwitouſneſs of event, even in their ſtricteſt fatality?

15. Whether (in the ſeries of fatall cauſes) the effect doth follow the univerſall, indefinite, equivocall, and remote; or elſe the univocall, proximate, ſpecificall, and particular cauſe? And which of theſe is that which doth determine, and diſtinguiſh the effect?

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Does not a man generate a man; and a Beaſt, a Beaſt; what ever the poſition of the ſtars be? Thoſe that have been borne in the ſame region, at the ſame moment, under the ſame poſition; have they all been the ſame? nay, how divers have they been (for all that) in their ingenies, their fortunes, and fates? And why ſo? but becauſe they have taken their ſeverall affections, and inclinations from their particular cauſes?

16. As for ſecond cauſes, means, agents, inſtruments; ſeeing *God Almighty* makes uſe of them, to bring his own purpoſes to paſs (not out of any defect, or neceſſity; but to make his own efficiency the more perceptible.) Yee ſeeing he oft-times renders the moſt noble, and convenient means ineffectuall; and uſes the meaneſt, and unapteſt of them, to the producing of very eminent effects; Why then ſhould we be bound to lurke at that order, which God himſelf obſerves not? why ſhould our faith be taught to reſpect, or reſt upon the middle things; in a prejudice to that providence, which is the abſolute beginning, and end of all?

17. Whether the ſecond cauſes be not ordained as the remedies, rather than as the means of fate, or fortune? providence it ſelf that has determined ſuch an accident, or event, has it not alſo ordained ſecond means, to help, and relieve, in ſuch a caſe? wherfore are the creatures, and their offices created to ſuch ends: if they be not to be uſed to ſuch ends, for which they were created? what ever the fate, or fortune be; is there not a naturall Law (impreſt in every creature) to labour for the conſervation of it ſelf, both in its being, and well being? To what end hath God given men a mind, will, reaſon, affections, counſell, deliberation, ſcience, art, obſervation, experiment, means, inſtruments, *&c.* but as well prudently, and diligently to diſcern, procure, fortify, prevent, remedy; as thankfully to accept, or humbly to ſubmit? Hath not the *Spirit* of *God* ſecretly, and ſweetly ſuggeſted to his deareſt children (in their ſudden, and extraordinary perils, and perplexities) even preſent advices, and ſuccours; beſides the inward conſolations, and confirmations of his grace? yea, is not this one cauſe why men are kept ſo ignorant of future accidents (and of their utmoſt iſſues, after that they are already happened) that men might not only prepare for them; but make uſe of ſuch means, as God himſelf hath prepared againſt them? Otherwiſe, ſhould they not tempt God, in a neglect of them?

18. Whether there be not in the whole course of nature, in the universall world, and especially throughout the whole Church of *Christ*, farre more effectuall causes, means, orders, connexions, rules, guides, guards, helpes of life, of health, peace, libertie, society, *&c.* for counsell, actions, passions, accidents, events, than the cœlestiall bodies can possibly be? ought these then to be respected more than all they? or yet in comparison to them?

19. Who is able to bring into one *series*, or can reconcile to truth the old Philosophicall opinions, about the exercise, or execution of Fate, by second causes? As whether by Angels, Spirits, Geniusses, Demons, Devills, by the Soul of the world, by the Souls of men, by the totall subservience of Nature, by the motions and influences of the Starres, and cælestiall bodies, by sensible agents, by artificiall instruments, yea, and by very accidents and casualties? Christians know, and acknowledge all these creatures to be the ministers, or instruments of providence. The Angells doing his will, are the more eminent ministers both of his mercies and judgements: administring not only in temporalls, and in spiritualls, but likewise to eternalls. And if it be so as Philosophie sayes, that they are the *Intelligencies*, that move the cælestiall orbes; then have they an ordination over the administration of the Starres. The Devills are not only permitted, but wisely and justly used in the execution of temptations, tryalls, judgements. (But how comes in Fate and Fortune? who can tell? unlesse they intrude among the Devills, and be indeed of their foysting in.) As for the heavenly bodyes, they are to be confest, as of Gods ordination and employment in their order, light, motions, and prodigious appearances. But he makes speciall use of mens reason, understanding, wills, affections, memories, counsells, deliberations, policies, vocations, societies, arts, artifices, Lawes, Customes, actions, and experiments, in the government of the world: and yet more especially their gifts, graces, duties, offices, services, in the governing of his Church. Last of all come in the whole hoste of creatures to act here as he hath ordained. Now what fatation, or fatall necessitation to man, among all these? Angels or Devills can but inject into the mind: they cannot compell, no nor yet incline the will. That's only for the infinite power of God himself to doe, men (as to naturall, civill, and morall acts) are still actors in their own liberty. As for bodyes (Cœlestiall

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or terrestriall) they work directly but upon bodyes only: and the terrestriall are held, and found to be the more proximately, particularly, and sensibly disposing. Besides the friendship and hatred, the complyance and adversness of men, is not the service, or disservice of the brute creature; the vertue or venome of an herb or minerall; yea, the defence or offence of a sword, a knife, a spear, a gun, a club, *&c.* are not all these more sensibly apprehended, to be more neerly advantagious or prejudiciall to health or sickness, riches or poverty, honour or disgrace, prosperity and adversity, life or death; than are all the joynt benevolences, or malevolencies of the fatall Starres? If therefore a fatidicall prognostication may be made from the Cælestiall: why not rather from the terrestriall motions?

20. Whether Fate be above the Starres, as their governour; or else under them as their minister? If above them, why make they the starres to be the causes of fate? For so they must needs be superiour to it. If under them, how then are the starres themselves subject to fate? for so they must needs be inferiour. How then should the starres dispose of others fate, that are not able to dispose of their own? Is it for creatures (terrestriall or cælestiall) to perform that to others, which they are not able to preserve to themselves? Ought not therefore such a disposition to be referred solely to him, that hath the ordination, and gubernation of all things (both in heaven and earth) simply, freely, eternally and immutably in himself?

21. How can the fatall series of causes be from the starres? when as the starres themselves are not causes, as in humane and arbitrary actions. Not causes, where they may be signes; as of things already done, and past. Yea, God himself may signifie many things, whereof he is not the cause: as in evill, and sinfull actions. Nay, have not the fatidicall Vaticinators themselves made many fatall signes, which could never be causes, nor yet once come into any series, or necessary connexion? As in their *aruspices*, and *auguries*; from the entrailes of beasts, flight, and noise of birds, *&c.* as also from lots, dreams, prodigies, casualties, yea and physiognomies, *&c.*

22. How can the starres be the first in the fatall series of second causes? When as (of all creatures) the spirituall, intellectuall, or rationall are the supreme: and the corporeall, animate, or inani-

mate their inferiours. Now the ſtarres are both corporeall, and inanimate; Spirits, and ſouls; as they have more ſimilitude to, ſo they participate more vertue of divine providence than all other creatures: For they are both the cognoſcitive, and the operative inſtruments of providence, which the other are not. For theſe being but the executive only: may either be directed, or diverted by the intellectuall, and ordinative. As acting of themſelves with liberty, deliberation, diſcretion, obſervation of right rules, application of fit means, and intention to a due end. And therefore are the more eminent miniſters of providence, than all things elſe, in heaven or earth.

23. Whether any ſuch cut as fatation, may be properly ſayd to be in, or from the ſtarres? For fatation imports a primordiall law or decree; not an influence only, or effect: what ſacrilege is it then to aſcribe that to the inſtrument, which is only peculiar to the principall agent? Since it is for inſtruments (eſpecially the inanimate) not to ordain, but execute only, (Yea, it is a queſtion, whether there be any fatation even in fate it ſelf?) it being accepted, and diſcerned, not for a ſeminall diſpoſition, but for an ultimate execution: and that inherent in the moveable or mutable ſubject. Wherefore, ſeeing fatation is neither in the ſtarres, nor in fate it ſelf: whether can any thing be ſayd to be fatall with reſpect to the ſtarres? For the ſtarres are but ſecond cauſes. And with reſpect to all ſuch, ſome things may be ſayd to be naturall, ſome things arbitrary, ſome things indifferent, ſome things contingent, ſome things uncertain, ſome things caſuall: but few or none fatall.

24 Whether it be in the power and validity of the celeſtiall bodyes to impoſe a fatall neceſſity, either upon humane actions, or yet upon naturall things? For if the ſtarres be any ſuch cauſes; then muſt they cauſe principally of themſelves, intentionally, directly, immutably. Now how can they be principall cauſes; when providence is above them? how of themſelves; when they work not upon humane actions but by accident? how intentionally; ſince they want a mind, or ſoul? how directly; when they operate upon humane actions but indirectly? how immutably, when their ordination or diſpoſition may be impedited? Again, were they thus acting; then ſhould there be no contingents, or accidents, no libertie, or free actions, nor prevention of any events or iſſues; no particular cauſes ſhould be defective; nor diſtance of place, nor indiſpoſition

disposition of the mean; no neglect of the means, no endeavour to the contrary, or opposition should be available: nay, not only the understanding, but the will should be tyed to corporall organs and matter; yea, and the starres should not only be of sufficient, but of infinite power.

25. How doe the celestiall bodyes work so fatally upon these inferiours: when as they here operate not upon a necessity, as to the producing of the effect. For albeit their impressions be naturall; yet are they not received, but according to the manner of the receivers, which are fluxible, and not having themselves still after the same way. Because of the matter, that is in a potentiality to many, yea, and to contrary formes. The matter also is movable, and corruptable, and may easily defect of it self, may be intrinsecally indisposed, and extrinsecally impedited. And the starres themselves are but indefinite, and remote causes; to which the effect can never follow determinatly, and necessarily, unless the middle causes be necessary; and then they follow them, and not the other. But in the foresaid series the middle causes are most of them contingent: and from many contingent causes can come no effect of necessity, because any one of them, and all of them together, may be defective, and not attain unto their end.

26. Seeing the heavenly bodyes act not upon these inferiours, but by their light and motion; and so communicate nothing to the matter they work upon, but light, motion and heat: Now why may not all these flow from all the starres in generall? And why then should such, and such fatall inclinations be attributed to such, or such positions or conjunctions? And if there be any particular vertues of the light and motion of some stars, contrary to the vertues of the light and motion of other starres; how is that demonstrated? And how comes it to passe, that they should be operative and effectuall one way, in their simple natures or qualities: and yet another way in their relative aspects and positions? Is an imaginary relation, or respect of more validity, than a reall substance or propriety?

27. They seem to define fate more acurately, that make it to be the series, or connext order of naturall causes. Now till they can directly and successively deduce those naturall causes, down from the starres, to those fatall events: what reason is there to credit their proposition, much lesse their prognostication? They likewise will

have fate (in the beſt ſenſe they can take it) to digeſt and diſtribute all things, according to certain motions, ſucceſſions, orders, forms, places, times. Now if their fate cannot be well underſtood, or diſcerned, without theſe ſame aſtrictions: why are they ſo confounded at the inexplicableneſs of the circumſtances? Otherwiſe, why doe they not predict uſually the very times and places, together with the fates themſelves? Moreover, the firſt definers of fate, held it to be, not in the ſuperiors, but in the inferiors themſelves. Namely, a diſpoſition inherent in the moveable thing: and that urging to an immoveable event. If indeed it be ſuch; ought not every mans fate to be collected from himſelf, rather than from his Stars?

28. How ſhould the things of fate, and fortune be foretold; when it is not yet (with one conſent) told what things they are themſelves? Some have gone ſo high, as to ſay that they are Deities or Gods: others are fallen ſo low, as to make them vanities, and nothing. Some confound theſe two together: ſome ſet them ſo oppoſite, as that they make them confound one another. Some admit many things of both (as they ſay) at the fore-gate: and exclude all again at the back door. Some place them in the beginning, in the middle, in the end of a buſineſs. Some make us to be in their power: Some them in our power. Some would have us believe both, but inquire neither. But if they would no inquiry after their nature, and properties: why make they ſuch inquiry into their operations, and effects?

29. Whether fate be mutable, or immutable? If mutable; how is it fate? Is there not then a contingency of fate: as well as a fate of contingencies? If immutable; what hope? what colour? what means? what remedy? Nay, if immoveable; how moves it (as they ſay) according to the nature, and order of all moveable things? That is to ſay, with naturall things, naturally; with neceſſary, neceſſarily; with voluntary, voluntarily; with contingent, contingently; with violent, violently; with remiſs, remiſſely. And all this, not as a prime, and free; but as a ſecond, and neceſſary cauſe. Why may we not as well ſay, with rationall things rationally; with brute, brutiſhly; with ſenſuall, ſenſually; with vertuous, vertuouſly; with vitious, vitiouſly; with proſperous, proſperouſly; with adverſe, adverſely; with uncertain, uncertainly, &c. And then, what irrefragable law of fate is that, which is ſain to con-

form to, and comply with every ones manners, and manner of working?

30. Whether fate be absolute in decree, or conditionate? If absolute; then can it not be otherwise, and what remedy? Nay then is it infinite, ommipotent, eternall, and with superiority? If conditionate (and that not from a liberall dispensation of its own, but a naturall ordination from another) what fatation is that then, that comes upon condition? that depends upon others actions, not its own determination? If it be absolute; then is it cruell, and unjust in many things: if it be conditionate; then is it variable and certain in nothing. Set aside the first act, which is the eternall decree; and the last act, which is death: these indeed may be said to be both absolute, and conditionate; but Christians are not taught to call these fate. But take it (as they doe) for the middle act, then can they make it to be neither absolute, nor conditionate.

31. Whether fate, and fatall events follow the body; or the mind? If the body; what difference betwixt the fate of a man, and of a beast? In events (good or evill) who is worthy? who is guilty? And how follow they the mind; seeing the stars (necessarily and directly) make no impression there? Because it is superiour, according to the order of nature: and not subject to matter, time, or place: but united to an intellectuall, and spirituall substance; and therefore cannot suffer from corporeall things, although celestiall. Nor can they so exceed their own sphear, and species; as to act directly upon it. And if not upon the intellective faculty, which acts necessarily: much less upon the elective power, which is free; and never acts but freely; nor is subject to fatality, or fatall necessity. For then should the election of the will be no more, but a meer naturall instinct; should be determined to one thing; should act but one way; should have the like motions in all upon the like representations; should not have any thing in its own power, to discern, deliberate, choose, refuse, *&c.* but must be carryed on, either naturally, or violently, as the Stars doe incline, or enforce?

32. Whether fate or fortune, be either in good, or evill actions? If fate be in good actions; are they not necessitated, and inforced? if fortune be there; are they not fortuitous, and accidentall? And so, what praise of them? what reward? The like may be

be affirmed of evill actions; and if likewise thus inferred; what shame? what punishment? In vitious actions, either fate offers violence to a mans will, or leaves to its own liberty. If the first, is not a mans will to be excused in evill? and if the last, is not every mans will the cause of his own fate? yea and of the hardest and heaviest fates? For they are such which follow sin, and wickedness.

33. Wherefore should man (or his actions) be made the subject, yea the slave of fate; when as indeed man, as man, is superiour thereto? For fate being but a sydereall service of second causes, must be reduced to the providence of the first cause: and in that reduction, man himself hath place, or preferment, before all the stars of heaven. Because the divine providence receives to it self, or extends it self in a more speciall way, to intellectuall, or rationall: than it doth to all other creatures else. In as much as they excell all others, both in the perfection of nature, and in the dignity of end. In the perfection of nature; Because the rationall creature hath the dominion over his own actions, and operates voluntarily: whereas the other act not so much, as are acted. In the dignity of the end; because the intellectuall creature only, by his operation, reaches to the ultimate end of the universe, *sc.* to know, and love God. But the other creatures touch not that end, by an inspired intention, but only according to some participated similitude. Furthermore, God provides for the intellectuall nature principally, and as it were for selfs sake: and but for all other crtatures secondarily, and in order to it. The rationall creature is Gods agent: the other are but his instrumens. Now God cares more for his agents than he doth for his instruments. Yea they are the instruments of this very agent: and he makes use of them either in his practice, or contemplation. God hath more regard to the free, and liberall: than to the necessitated, and servile acts of his creatures. The rationall creatures are the more noble in themselves, and of more neer accession to the divine similitude; and therefore tendred by God, before and above all others. They are the more principall parts of the whole universe: to which the less principall are but subserving; as intended for their sakes, and working for their ends. Intellectuall natures have more affinity with the whole; as apprehending all things else besides themselves: whereas every other creature is but a part, and capable of no more but a bare partici-

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pation of its own particular entity. Now it is not for the inapprehending part, to have an ordaining power over the apprehenſive whole. By the courſe of nature the rationall creature uſes all other things for it ſelf, as either for the perfection of its intellect, the explication of its ſcience, the exerciſe of its vertue, or elſe the ſuſtentation of its body, to which the intellectuall nature is united. And therefore it is not for them, to diſpoſe, rule, govern, impell neceſſitate him him: but for him to obſerve, rule, govern, diſpence moderate, and make uſe of them.

34. Whether any thing can be ſayd to be fatall (with reſpect to us) till it have taken effect? For a fatality before it be, is but a contingency to us; and to us a contingency, after it is, is a fatality. Why then ſhould we be bound to believe the prognoſticated things of Fate or Fortune before-hand? yea, though they may have ſome naturall cauſe, remotely neceſſary, or of ſome indefinite probability; yet is not all this ſufficient for our faith in particular; becauſe, as concerning many ſuch naturall cauſes, there is in us nevertheleſs (beſides the ſupreme) a liberty, and power to prevent.

35. Suppoſe the Fates have deſtinated one man to be hangd, or kill'd by another; why ſhould not that be prognoſticated from another mans nativity, as well as his own: ſeeing he alſo comes neceſſarily into the ſeries of ſecond cauſes? Indeed ſome of the old genethliacks have boaſted to foreſee, or foretell a mans fate, or fortune, from the nativity of his parents, Brethren, children, *&c.* But have not others of them held it for a fooliſh fancy, that the fate or fortune of one man ſhould lye involved, not only in his own, but in the conſtellations of ſo many mens nativities?

36. Whether they that ſuffer the ſame fate, have the ſame ſtarres coupling, or compacting thereunto? *Et è contra.* Suppoſe them ſuffring (and ſuffring to death, the laſt line of Fate) for *Chriſt*, the Goſpel, religion, and conſcience. Is this fatall deſtiny alſo from the ſtarry order, and connexion? who ever heard that the ſtarres made Martyrs, or neceſſitated unto martyrdome? How then hath it come to paſſe, that young, old, men, women, of ſeverall ages, ſexes, nations (and therefore not of the ſame conſtellations) have all agreed to undergoe the ſame event?

37. Whether that be true Fate, which they would mingle together with providence? and how can divine providence, and Pagan Fate agree? For Providence is the beginning, and continuation of all things: Fate is the end or utter confusion of them. Providence is in the ordering of casuals, as well as fatals: Fate is opposing all things fortuitous; and therefore not disposing them. Providence is an act in God: their Fate is no more but an event upon the creature. Providence is a disposition impendent, or out of the thing: Fate is a disposition inherent, or in the thing. Providence comprehends all things (past, present, and to come) so does not Fate in her connexion of Causes. Providence is in and over all things, from the greatest to the least (good, evill, celestialls, terrestrialls, spiritualls, corporealls, universalls, singulars, naturalls, rationalls, voluntaries, necessaries, contingents) so is not Fate. Providence is more speciall to one, than to another: but Fate is a necessity to all alike. Providence can work immediately, without, and against means: Fate can operate nothing but according to her series, or connexion. Providence can act with every creature, reserving to it its own motion (as with free agents freely; with contingents contingently, *&c.*) whereas Fate hath no way to work but fatally, that is necessarily, forcibly, inexorably, immutably, inevitably. The rules, order, successe of divine providence, are either written in his own book, or in his own breast: and not in the Starres and Planets, as Fate is. The wisedome, justice, power, goodnesse of his providence; all this is written in his own book: the particular successes, issues, events thereof, all these are written in his own breast. Even wise Providence it self is not herein to be discerned or determined before-hand: what satuous thing is Fate then, that is so obvious and triviall, as for the *Faticans* to foretell? Is not this difference enough between them, and never to be reconciled; Providence is a prudent counsellor, and will have the particular issues kept secret: Fate is a silly babbler, and will have them commonly foretold?

38. Whether (had it not been for the fictions of Fate and Fortune) there had ever been hatcht opinions and heresies, so prejudiciall to divine providence? and that even amongst Pagans

gans themselves, that had experience sufficient to convince them of the *truth*, and power of it: and of the *justice*, yea and goodnesse of it in great part. Had the divine providence ever been denyed: if Fate and fortune had not been held for Gods? Had God himself been implanted under Fate, or made subject to the decrees of it, or slandered for a sloathfull & careless spectator of humane things, and terrene: if they had not confined and limited God to content himself with the reiglement of the heavens; as if it had veen beneath his dignitie and majestie, to vouchsafe to look down to small things, or once to take notice of of what was done here below: but to commit the care and rule of all sublunary and inferiour things, to the starres and celestiall bodyes; as his substitutes and their superiours? Had prophane and wicked men ever accused providence, and excused their impieties: had they not heard of fatall starres necessitating and inforcing both their wills and actions?

39. Was not the constitution of Fate and Fortune, first invented in a derogation to God, and his divine providence: and that through a paganish and infidelious scandall at good things happening to bad men here; and evill things to good men, which had never been excogitated, or had soon vanished, had they been thus Christianly instructed, *viz.* That the all-provident Creator dispenses these middle things with an indifferent hand, as unto creatures. That the best men upon earth, are not worthy of the least of goods things: & may deserve to be involved in the utmost of evill things, that can here befall them. That the wise Disposer knows how to turn these outward good things to the evill, of evill men: and these outward evill things to the good of good men. That this present world is no time of full punishing, or rewarding: but these two precisely pertain to the world that is to come.

40. Admit that either Fate or fortune was so indeed as they presage; or much more than they can imagine: yet how is the best of them both sufficient to moderate all fond hopes and fears? Or what is able to doe that; but a lively faith (voyd of these heathenish superstitions) and assuredly believing, That there is an all-provident God, that only foresees all things necessarie: and to whom nothing is contingent or casuall.

That can, will, and doth work (for the beſt of his) both with ſecond cauſes, and exteriour means; as alſo without them, yea and againſt them. That binds not the world, much leſſe tyes his Church unto them. That hath written his childrens names in the book of life: and much more then (they may be aſſured) hath numbred the hairs of their heads, as concerning all earthly accidents. That ſhines, and moves in the Sun and Moon, and ſtarres: and makes their generall influxes more, or leſſe effectuall, as he is pleaſed to adde, or abſtract his ſpeciall motion; or oppoſe his immediate adminiſtration, or interpoſe the office of his more excellent Miniſters, Angells, and reaſonable Souls.

CHAP.

Chap. XIX.

19. *From the affinity to Witch-craft.*

1. WHat difference betwixt *Aſtromancy*, *Magomancy*, or *Magaſtromancy* (as touching a ſorcerous both ſuperſtition and operation) and all theſe after-named? *viz.* *Stareomancy*, or divining by the Elements; *Aeromancy*, or divining by the ayr; *Pyromancy*, by fire; *Hydromancy*, by water; *Geomancy*, by earth; *Theomancy*, pretending to divine by the revelation of the Spirit, and by the Scriptures, or word of God; *Demonomancy*, by the ſuggeſtions of evill Dæmons or Devills; *Idolomancy*, by Idolls, Images, Figures; *Pſychomancy*, by mens ſouls, affections, wills, religious or morall diſpoſitions; *Antinoomancy*, by the entrails of men, women and children; *Theriomancy*, by Beaſts; *Ornithomancy*, by Birds; *Icthyomancy*, by Fiſhes; *Botanomancy*, by herbs; *Lithomancy*, by ſtones; *Cleromancy*, by lotts; *Oniromancy*, by dreams; *Onomatomancy*, by names; *Arithmancy*, by numbers; *Logarithmancy*, by Logarithmes; *Sternomancy*, from the breaſt to the belly; *Gaſtromancy*, by the ſound of, or ſignes upon the belly; *Omphelomancy*, by the navell; *Chiromancy*, by the hands; *Pedomancy*, by the feet; *Onychomancy*, by the nayles; *Cephaleonomancy*, by brayling of an Aſſes head; *Typhramancy*, by aſhes; *Capnomancy*, by ſmoak; *Libanomancy*, by burning of Frankincence; *Carromancy*, by melting of Wax; *Lecanomancy*, by a baſin of water; *Catoxtromancy*, by looking glaſſes; *Chartomancy*, by writing in papers; *Macharomeny*, by knives or ſwords; *Chryſtallomancy*, by glaſſes; *Dactylomancy*, by rings; *Coſcinomancy* by ſeives; *Axinomancy*, by Sawes; *Cattabomancy*, by veſſells of braſſe, or other metall; *Roadomancy*, by ſtarres;

ſtarrs; *Spatalamancy*, by skins, bones, excrements; *Sciomancy*, by ſhadowes; *Aſtragalomancy*, by dice; *Oinomancy*, by Wine; *Sycomancy*, by Figgs; *Typomancy*, by the coagulation of cheeſe; *Alphitomancy*, by meal, flower, or branne; *Crithomancy*, by grain, or corn; *Alectromancy*, by Cocks or Pullen; *Gyromancy*, by rounds or circles; *Lampadomancy*, by candles and lamps; And in one word for all, *Nagomancy*, or *Necromancy*; by inſpecting, conſulting and divining by, with, or from the dead. The queſtion is not about the difference of all theſe (from the firſt, to the laſt) in matter, inſtruments, ceremonies, or circumſtances: but whether they be not of like maleficall ſorcery, for main ſubſtance, and formality? And whether divining by the Starres and Planets; be not a cauſe enclining and diſpoſing; at leaſt an occaſion inviting, and encouraging (what through imitation, eſtimation, toleration) to all theſe ſorts of ſorcerous divination, and the like?

2. Whether there be any kind of Magick ſimply ſo naturall, or laudably ſo arted: as many ſerve to abſtract it from the maleficall, and diabolicall? For though there be many occult qualities and miracles of nature, and actives and paſſives there, which perfectly known, and fitly applyed, might help to work wonders, without either tempting of God, or the Devill: yet becauſe of the difficulty of ſuch things; and not that alone, but their uſeleſsneſſe: and becauſe of mens ignorance, and for all that, their curioſity; and becauſe of the Arts inſufficiencie, and beſides that, the fallacie; and chiefly becauſe of Satans privie ſuggeſtions, and deluſory ſeducements; the ſtudy and ſearch after theſe things proves very confuſed, indiſcerned, unſafe and pernicious. And becauſe of all theſe, the abuſe of this aſtromagicall art is as palpable as the practice: but the uſe as occult as the Art it ſelf. But eſpecially as touching the practice of this art if there be an artifice of doing, wholly ſeparate from malefice; why then are the ſame things done by thoſe, that are altogether ignorant of the art; ſo they have but a faith? and why (without ſuch a faith) is nothing to be done by the Art it ſelf? How many things have been done by all manner of Magicians, that can have no naturall cauſes, no

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true rules of art, no power or comprobation from God? and therefore must needs be acted by a confederation and familiarity with some evill spirit. How many things have they presumed to predict, or foretell; which neither divine wisdome is pleased to reveal; neither is it ordinarily for humane reason, or art to find out; but must only be done by a demoniacall sagacity, or suggestion? what sounds, and syllables, and words, and sentences doe they murmure, or pronounce; and that to the very inanimates; whom words can in no wise effect, or move: or else are so barbarous and insignificant, as that (if they were uttered to the intelligent) they cannot conceive them, their extent, or use. Now by whose invention is it, that such words should be most operative in magick art; that are operative upon no understanding? How many rites, solemnities, ceremonies, preparations doe they use, which have naturally no force or vertue to the producing of the effect; not yet can any way prepare the matter to the receiving thereof? What sacrifices, immolations, consecrations, prostrations, adorations, invocations, execrations, imprecations, attestations, comminations, exorcisms, adjurations, *&c.* And none of all these commanded by God; and therefore not done to him: how easy is it then to suspect, by whom all these are suggested, and for whom they are intended?

3. Whether if be (in Magick, and Astrologie) that the art hath power over the heavenly bodies: or the heavenly bodies power over the art? not the first, because for the Art to have power over the heavenly bodies (so as to stop or turn the course of the stars; or by odes, and incantations to fetch down the moon from her orb, as the old Magicians have boasted) this is beyond the power of a Devill, or an Angell: and were not only against the particular order of nature, but would utterly confound the whole course of it. And (by conjurations, or confections) so to prepare the matter, as to allure, or force down influences; and to make it (by art) capable, and sufficient both to receive, and retain them: this

this were to mingle heaven, and earth; to subjugate the superiour bodies, to their inferiors; to preferre accidents to substances; and turn the whole universe upside down. Not the second; for not only the speculations; but also the practicks of their art (a many of them) are meerly intellectuall, rationall, arbitrary: over which the stars and planets can have no power. The stars are corporall things, arts or sciences are mentall: how come these then to impress, and impose upon one another? All power is from action; all action is from forms; all forms are either naturall, or artificiall: now by what third kind of form doe the stars, and the Art, worke one upon another? And how agree their proper forms to act upon a third subject? How can the stars, or the Art (in introducing forms and producing effects) work either naturally, by art; or artificially, by nature? Can a naturall form give principles of life, and motion, to an artificiall matter: or an artificiall, to a naturall matter? which way then will they have these two to conspire, or consent, either for the operating between themselves; or upon a third?

4 Whether that power which Magicians, Necromancers, conjurers, inchanters insultingly boast of, against Devils, and evill spirits, by way of coaction and compulsion: be not indeed by way of invocation, and subjection? For though *Christ*, and his *Apostles* subdued Devils, and ejected them by a divine, and extraordinary power: but as for meer men, and the vilest of men, since God hath denyed them the singular gift; who hath taught them the triviall art of acting over, or commanding evill spirits? Or have they taken it upon themselves (as did the *Jewish Exorcists Acts* 19.3.) and is not indeed all their power and authority of the same force, as was theirs? But instead of preaching to such, let me first reason with them. Is it credible, that a mortall man should be able to bind an immortall Spirit? and bind him by a word, a sound a syllable, a character? and these insignificant, and no vertue of Gods promise in them? Can these men doe that to the Devill, which he cannot doe to them: compell him to doe

doe good, or evill? If they can compell him to doe the thing that good is; then are they able to doe as much as God himſelf doth: and to compell him to doe evill, that they need not, he is alwaies as ready to doe that, as they. Devils are above the order, and power of ſenſible things: how then ſhould they be ſufficient to move them, either by way of allurement, or conſtraint? If the Devill doe at any time work with man, he will not doe it *gratis*, or freely; unleſs it be upon his own errands, and to his own ends; for he hates mankind, and their indifferent commerce. And therefore ſince he will not doe it voluntarily, and cannot be compelled; if he acts at all, it muſt either be upon a temptation of his own, or elſe upon a confederation of theirs. And if he be enjoyned to obey by covenant or compact, then is not the malefice as much as confeſt? Reaſon and experience prove, that the Devil cannot be forced to ſtand to his own promiſes: how much leſs then to any mans precept, or command? And therefore if the Devill appear at the provocation, recede at the comminations, anſwer at the call and obey at the command of a Necromancer; what diſſimulation of obedience is there on both ſides? One ſecretly imploring, and outwardly injoyning: the other outwardly obſerving, but inwardly inſlaving. For it is not they that bind the Devill; but the Devill that binds them to obedience. Only he ſeems to be enforced to doe theirs; that ſo he may make them willing to do his will. Or that his feigned conſtraint might either the more excuſe him; or elſe ſet them the more without excuſe both before God, and men; what command or inforcement is that, which is done not only to others injury, but oft-times to the actors own hurt? eſpecially if he be doubting, and have not a ſtrong faith, and obſerve not all the circumſtances of adjuring; which ſhews all the force (on one part, or other) to be only in a pactionall artifice. The main thing that the Aſtrologicall Magicians, Necromancers, conjurers, and inchanters pretend, is, that they can ſtand without his chain, and yet bring him (will he, nill he) within their circle: and all by vertue of the celeſtiall orbes; only calling, and urging him under certain aſpects,

conjunctions, conſtellations. But alas! theſe cannot impreſs, or impoſe upon him (neither of themſelves, nor by accident; neither directly, nor indirectly) he being a meer ſpirituall ſubſtance, and formally united to no body. If therefore he be obſervant upon ſuch tearms, it is to indulge a ſuperſtitious faith, and perſwaſion of the vertue of ſuch things, and efficacy of ſuch an art, beſides, above, againſt the word of God. And he obeys now, not as neceſſitated thereby, as by cauſes; but yeelding thereto, as unto Signs. Signs indeed of a compact, or confederation. And in that regard, ſeems very obſervantially to ſubmit, not only to ſtars, and Planetary conſtellations: but to plants, herbs, ſtones, metals, circles, odes, verſes, words, ſounds, characters, figures, fabrications, confections; and indeed to any rites or ceremonies whatſoever, uſed as ſeals to ſuch an intent. Otherwiſe, was it not for the covenant on the one part, there would (notwithſtanding all the art, and authority) be but little performance on the tother. Having thus diſputed with, now let me preach to my magicall Dominator; who by vertue of the ſpirit of the world (not of *the Lord*) and by vertue of the ſpirits in the Planets (not of him, *that hath the ſeven ſpirits of God, and the ſeven ſtars, Revel.*3.1.) preſumeth that he hath thus got the Devill in a ſtring, and can make him bow at a beck. *Canſt thou draw out* Leviathan *with an hook? or his tongue with a cord which thou letteſt down? Canſt thou put an hook into his noſe? and bore his jaw thorow with a thorn? Will he make many ſupplications unto thee? will he ſpeak ſoft words unto thee? Will he make a covenant with thee? wilt thou take him for a ſervant for ever? Wilt thou play with him as with a bird? wilt thou bind him for thy maidens? Shall thy companions make a banquet of him? ſhall they part him among the Merchants? Canſt thou fill his skin with barbed irons? or his head with fiſh-ſpears? Lay thine hand upon him, remember the battell: doe no more.* I hope he is not ignorant that the allegory is very apt for his own application.

Job. 41. 1, &c.

5. Whether

5. Whether Magicians and Aſtrologers be not only obnoxious, or lyable to; but noxious, or guilty of a diabolicall compact, and commerce (not only implicite but explicite,) As pretending to falſe ſcience, propounding falſe grounds, urging falſe cauſes, uſing falſe means, exhibiting falſe circumſtances, practiſing falſe arts, provoking falſe affections, and intending falſe ends: and eſpecially, ſeeking, and teaching to ſupply the defect, or fayling of all theſe, by a falſe, and ſuperſtitious faith? A faith that is not in the things of faith; and therefore cannot be divine. A faith that in the things of reaſon, denys, and exclaims againſt the demonſtration of reaſon; and therefore cannot be humane. Muſt not the effect of ſuch a faith be ſuperſtitious: and the event preſtigious? Moreover what proneneſs hath here been confeſt? what properties of a diabolicall covenant have been found? Beſides a vanity, and ſuperſtition of faith; likewiſe of obſervation, imagination, affectation, inveſtigation, invocation, adjuration, temptation. Signs empty, and deluſory; Fears jugling and preſtigious; wonders wrought without the command, and approof of God; creatures abuſed contrary to their nature, and inſtitution; art pretended without any true principles; words invented, and muttered, and they barbarous, inſignificant, falſe, abſurd, apocryphall; yea though Canonicall and ſacred, yet applyed to ſuch acts and ends, for which they were never ordained; admirable efficacy attributed to ſyllables, ſounds, numbers, rites, ſolemnities, ceremonies, circumſtances, of time, place,

and person; Fabrications of images, statues, figures, characters, circles, rings, seals, &c. Confections of herbs, minerals, waters, oyls, juyces, spirits, &c. acting and effecting at an improportionate distance, and without convenient means; spectrous Phantasmes, or apparitions, to affright men into a credulity; ludibrious pranks, only to make sport, and so feed mans curiosity; and divining predictions (of things, lost, absent, future) without either calling, or cause.

6. Whether Magicall feats be wrought by things corporeall, or spiritual? Not by things corporeal, because of improportionate matter, form, cause, effect, means, instruments, distance, &c. How can a body work upon a body, to make it sign, and signify things hidden, lost, absent, future? to make a dead body walk, speak, &c. To make a living body walk invisible, transform its proper shape, &c. And if by things spirituall; then whether by spirits good, or bad? Not by the good (neither of Angels, nor men) for where's the true and good cause, Minister, means, object, and end of Magicall operation? Nay which of all these is not evill?

7. Is it not the known property of God, to know things future absolutely, and exactly? Wherefore then did the Devill arrogate to himself divination; but in an emulation of Divinity? Now whether of these two doe the Diviners imitate? God, or the Devill? It cannot be God; because they have no command to imitate him, in these his powerfull proper-

properties; no promiſe upon the imitation. It muſt be the Devill then; and to imitate him, muſt needs be maleficall. And they may imitate him many ways: for he hath uſed himſelf to divination, by ſpirits, by men, by living men, by dead men, by the celeſtiall bodies, by the elements, by things naturall, by things artificiall; yea and by things ſacred and religious: and may not they then be like him in all theſe?

8. How eaſy is it for the Devill to predict thoſe things which he intends to act himſelf? As ſuppoſe he intendeth (by Gods permiſſion) to practiſe the ſickneſs, death, deſtruction of man, or Beaſt: is it not eaſy for him to ſuggeſt ſuch his intention to his inſtruments, and Miniſters; and ſo make them to predict the ſame? Yea though it be done from him; is it not eaſy for him, and them, to pretend it from ſome other cauſe: albeit abuſed beſides the naturall end thereof? Is it a matter of much artifice, for veneficks, or witches to foreſpeak their own purpoſed and laboured malefice? How readily may he preſage anothers death, or ruin; that hath him in his own power, and ſo hath already determined that ſuch a day it ſhall be done. In like manner, how many have periſhed according to wizzardly predictions: and that only becauſe of wizzardly purpoſes, and perpetrations? And therefore it may (not unjuſtly) be doubted, whether many of thoſe prognoſticated evill fates, and fortunes, againſt Princes, Magiſtrates, Miniſters, and other Chriſtians (eſpecialy ſuch as oppoſed them in their fatidicall

tidicall way) were not (beſides the Aſtrologicall ſpeculation) practiſed by *goeticall Magick* as by charms, curſes, poyſons, treachery, violence; or by making maleficall images, pictures, figures, conſtellated under the aſcenſion of that man, whom they would maliciouſly deſtroy, or prejudice. And why may not this be juſtly ſuſpected of them; ſince it is a thing not only of their own practiſing, but of their teaching? And it being ſo, how can they themſelves deny? and what underſtanding man would not pronounce upon them, for the moſt arrant inchanters, ſorcerers, veneficks, maleficks, wizzards, and witches in the world?

9. Whether there may not be an effaſcination, or bewitching, by inſpecting the ſtars; as by imagination, by breathing on, by looking on, by touching, by fabricating of images, *&c.* We know none of theſe acts are malevolent, or maleficall in their own nature: but that any one of theſe, as well as another, may be abuſed to ſorcery, and witchcraft, through a Satanicall ſtipulation, or ſuffrage, who can deny?

10. What practice of ſorcery, or malefice, more ſuperſtitious, than the fabricating of Aſtrologicall, and of magicall images, pictures, ſtatues, figures, *&c.* For as a tacite compact hath been ſuſpected, as touching the Aſtrologicall: ſo hath an expreſs one been concluded, and confeſſed, as concerning the magicall configurations. And what is the one, or the other of theſe? but the making of an

an image, or figure, either of man, or beast; in gold, silver, brass, copper, wax, wood, stone, clay; under such a conjunction, or constellation; For the inviting, and alluring of Angels; for the expelling and ejecting of Devils; for the procuring of love; for the provoking of hatred; for the atchieving of victory; for the effecting of death; for the raising, or allaying of storms, or tempests; for the causing or preventing of pestilencies; for the driving away of Serpents, and vermine, *&c.* Now in such a compact, what vertue or efficacy, besides that of a compact only? what similitude, or resemblance, betwixt the figure of a round star, or Planet: and a monstruous many-shap't, magicall configuration? The vertue of the celestials are but universall, and indeterminate as to the producing of this, or that effect: neither, but by naturall, and particular causes. And who will say that any such particular figures are either causes, or naturall? what preparation can there be of such a matter; for the receiving, and retaining such constellatory influences? And what such kind of efficacies can it have thereby for the admitting of such effects? The heavenly bodies operate no way, but naturally: these figures or fabrications, operate no way, but artificially (being the artifices of humane invention, and used arbitrarily) how then should these modify, and determine those? How come their vast influences to be restrained only to such a figure, and that only for such operations? How come the stars and Planets so to neglect the matter, and its disposition; and so to respect

reſpect the figure, and its compoſition; as accordingly to dart in their influences, for the figures ſake; let the matter be what it will? what vertue can there be (for all the celeſtiall influences) more than the matter is diſpoſed unto? what efficacy, or aptitude of an artificiall form, more than accidentall, and inſtrumentall? what principles of life and action from artificiall forms? Is not the vertue of the matter ſtill the ſame, although of divers forms or figures? why ſhould artificiall figures be more apt to receive the ſtarry influences, than are naturall figures? In all ſuch configurations, muſt not the efficacy of the Stars rather attend, or depend upon the imagination and fancy of the artiſt, or artificer: than either upon the matter, or form it ſelf? why ſhould the inſcription of characters, letters, words, numbers, make the figure, or image more efficacious? why ſhould not the conſtellated vertue laſt ſo long as the ſubſtantiall matter laſts: but only ſo long as the accidentall form or figure laſts? Seeing therefore there is neither vertue nor efficacy in ſuch fabrications, or figurations, from God, Angels, nature, art, ſtars, matter, form, or figure: whence then (if an effect follow) muſt all the efficacy be, but from the ſign? the ſign of a diabolicall and maleficall contract, Sacrament, ſuggeſtion, ſuffragation, operation, and deluſion. Who can think otherwiſe even of a materiall image, or figure that cannot be operative or efficacious beyond its proper ſpecies, and form? how much more then of that, which is only fantaſticall, painted, or ingraven?

11. Whether of ſuch kinde of configuration, were not the Jewiſh *Terapbim*, eſpecially according to the Rabbinical uſe, and account? likewiſe the *Taliſmanical* ſculptures of the *Perſians*, together with theſe French toyes, *Gamalies*; which (ſet this fabrication aſide) are but the *Games* of Nature (as our Engliſh word ſounds, apteſt) or her apiſh and accidental ſports, by confuſedly ſhadowing one kinde of creature in another. And cauſing them to riſe and fall in their own mud, (like the imperfect animals in *Nilus*) without any further hurt or help to the whole univerſe: ſave that men may conſider, that He, who made all things of nothing, can make any thing reſemble every thing: and that Chriſtians might learn to bleſſe their Creator for their more perfect formation. But idle-witted and fantaſtical men, have fancied figures, and faces, in ſtones, and *roots* (like as we have done of late on Tobacco-box lids) and therewith have fraught their ſtudies, as Papiſts have done their Sacraries with Reliques: or as women have deckt their cloſets with ſhells. Neither is the vanity all; but they have ſuperſtitiouſly, nay, and ſorcerouſly made theſe umbrages of creatures to be the tutilaries of Kingdoms, Nations, Countries, Cities, perſons, from devils, thunders, tempeſts, ſhipwracks, peſtilences, poyſons, ſerpents, vermine; and who knows what?

12. Whether a diabolical compact, and familiarity may not juſtly be there ſuſpected, where præſtigious things are apparent, and yet miracles are denyed, the Law affords no precept, the Goſpel hath made no promiſe, Nature hath no power, Art hath no principles, the means have no warrant, and the end hath no profit; no profit neither to Church, nor Commonwealth?

13. What is the difference betwixt thoſe that call themſelves Magicians, Mathematicians, Aſtrologers, Prognoſticators, Diviners: and thoſe that are called Soothſayers, Necromancers, Conjurers, Inchanters, Sorcerers, Wizzards, and Witches? Is this all the difference, that the one is guilty of a compact or covenant: the other not? Why there is an implicite covenant, as well as an explicite; and one leading to the other: and by how many of both parties hath even an explicite covenant been confeſſed? Or that one is arted, the other unlearned?

learned? What good of an art, without a gift? the m or learned in an evil art, the more to be abhorred. Let them both see to it, whether the main of their learning be not of a delusive suggestion, rather then of a diligent acquisition. Or that one is imperious over the Devil, wheras the other is his supplyant? The Devil smiles alike at the pride, and at the humility of a superstition. And can no more be enjoyned then he can be entreated. And will yield that either of them shall openly command, so they will but secretly implore. Or that the one operates by the celestial, the other by terrestrial imps? Hath not idolatry, and superstition, (and why not witchcraft?) been committed by things in Heaven, as well as things on earth? Me thinks a Magician operates by the baser imp of the two. For a Witch works by a living dog, cat, mouse, rat, &c. But he by a dead one, configured, constellated, written, painted, ingraven. Or that Witches are for the most part female, but they male? Oh! the nobler sexe abusing it self, is alwayes the viler. Or that Witches are poor, and envious, to the infesting of women, children, cattel, &c? How proud are they then that dare do the like to Nations, Kingdoms, Princes, Magistrates? &c. Or that Witches are violent and revengeful in their practices; but Magicians are pleasant and merry in their pranks? Certainly, it is good neither to play with Saints nor Devils; such their sports, are Satans earnest. Doth not the one thus act with more reluctancy, and the other with more complacency? For such passions may have more of enforcement; and such pleasures more of assent.

14. Whether the appellations of Magicians, Mathematicians, Astrologers, Genethliaks, Planetarians (to say nothing of the old *Chaldeans*, *Ægyptians*, *Gazarens*, *Samaneans*, *Hierophants*, *Brachmans*, *Gymnosophists*, *Thessalians*, *Hetrurians*, the *Cabalistical Rabbins*, the *Greek Arithmeticks*, the *Roman Augurizers*, the *French Druids*, the *English Bards*, &c.) as also Necromancers, Conjurers, Inchanters, Charmers, Wizzards, Witches, Sorcerers, Soothsayers, Sophisters, Impostors, Circulators, Ioculators, Juglers, Gipsies, Physiognomists, Fortunetellers, Prognosticators, Prædictors, Diviners, &c. be not terms of a promiscuous usage? And whether the community of words, argue not some community of things? Nay have not

not the holy Scriptures condemned them, under these tearms or names indifferently? Do not the Fathers, Councells, Schoolemen, Casuists, Divines, Historians, and Poets thus speak of them indiscriminately? Have not the Ecclesiastical, Imperial, Provincial, Municipal Lawes, (under these mixt notions, and nominations) decreed, and doomed them alike to penalty?

15. Why the Devil chuseth to have, both his most solemn confederation; as also the most stupendious operations, that follow thereupon, to be made and done under certain constellations? Is it not because he would have the Starres worshipped for Gods; who himself is worshipped in any thing that is not God? Or that he would thus have all the malefice devolved upon heavenly bodies? For what mischief he is permitted to do upon earth, he would make men believe it comes from Heaven. Or indeed, that he would thus delude the Sorcerers themselves; in perswading them, that what they do, they do not by fraud, but by an innocent, nay, an exquisite Planetary Art? For how many rank wharficks have laboured to excuse their execrable Arts, by accusing the malefick Stars?

16. How many Magicians, Astrologers, and Planetary Prognosticators, have had their *Paredrials*, their Assessors, and Obsessors; their Consiliaries, and Auxiliaries; their Martinists, Maisterels, and Ministrels; their Imps, and Familiars, as well as other Witches? And whether have not they made the same use, and employment of them, as the other have done?

17. Whether the Artists (in Magick and Astrology) denying, exclaiming, and cautioning against Idolatry, Superstition, Sorcery, Witchcraft, be sufficient to purge their Art, and quit themselves of the same? When as their very speculations are expressely coinquinated with much in all these: and their practises palpably guilty of much more; and that to all mens judgements, but theirs that use them. Therefore rather, whether are not their intermingled negations, and affirmations, disclaimings, and acclaimings, vowings, and disavowings, cautions, and concessions, distinctions, and confusions, an Argument of a consciousnesse, or convi-

ction of ſomething (in this kinde) to be greatly ſuſpected, and cenſured?

18. How many of them that have pretended nothing but nature, and natural cauſes; and boaſted Art altogether, and principles of myſterious Art: yet when the myſtery of deluſion, and iniquity, hath been diſcovered; and themſelves ſtraightly examined by prudent and careful Magiſtrates, or the day of their diſaſtrous and unfortunate ends or execution, approaching: I ſay, how many of them have then confeſt, and cryed out upon compacts, confederacies, Devils, deluſions perdition, damnation?

19. Whether the ſuperſtitions of Sorcery and Witchcraft be not taught and promoted, countenanced, and encouraged, by the Printing, and permitting ſuch multitudes of Magical books? Eſpecially the tranſlating of them (by way of Vindication, and Apologie) into the vulgar tongue?

20 Whether ſuch books may be read? (unleſſe with an inimical Science, not a ſocial Conſcience; not with an invitatory operation, but an expugnatory refutation.) And whether their ſignes and ceremonies may be uſed or aſſented to by any (either ignorantly or affectedly) without great danger of being ſeduced, and infected; if not with the Sorcery, yet with the ſuperſtition of the Art? Let a man but well examine himſelf, and obſerve others; and he needs no *Oedipus*: his own obſervation and experiment will ſoon teach him to reſolve the caſe.

Chap. XX.

From the Ominatings of vain obſervation.

1. Whether the ſuperſtition of vain obſervation, and the more ſuperſtitious ominations thereupon; have not been occaſioned, and increaſed, by the prognoſtications, predictions, and divinations, of Magick, and Aſtrologie? For (beſides the ſuggeſtions of Satan himſelf)

ſelf) where is the ſource, and root of all ſuch vanity, and ſuperſtition (at leaſt the imitation, and example) to be found: ſave in thoſe Arts and ſpeculations, that teach to obſerve creatures, images figures, lignes, and accidents, for conſtellational; and (as they call them) *ſecond ſtars*: and ſo to ominate, and preſage upon them; either as touching themſelves or others? As namely, to obſerve dayes, for lucky, or unlucky; either to travail, ſail, fight, build, marry, plant, ſow, buy, ſell, or begin any buſineſſe in; to bode good or bad luck, fortune, ſucceſſe, from the riſing up on the right, or left ſide; from lifting the left leg over the threſhold, at firſt going out of doors. From putting on the hoſe uneven or a croſſe, and the ſhooe upon the wrong foot. *Item*, The Band ſtanding awry, the going abroad without his girdle on, the burſting of the ſhooe latchet, the tingling of the ear, the itching of the eye, the glowing of the cheek, the bleeding of the noſe, the ſtammering in the beginning of a ſpeech, the ſtumbling at firſt going about an enterpriſe; the meeting a begger, or a Prieſt the firſt in a morning, the meeting of a Virgin or a Harlot firſt; the running in of a child betwixt two friends, the juſtling one another at unawares, one treading upon anothers toes, to meet one faſting that is lame or defective in any member, to waſh in the ſame water after another, to be over merry on a ſuddain, to be given to ſighing, and know no cauſe why; from the dreaming of gold, ſilver, eggs, gardens, weddings, dead men, dung, &c. From the ſnorting in ſleep, from the ſneezing at meat, the ſpilling of the wine, the overturning of the ſalt, the dogs howling, the cats licking themſelves, the ſwine grunting, the cocks crowing unſeaſonably, the pyes chattering about the houſe, the owles ſcriching, the ſwallows falling down the chymney, the crickets chirping behind the chimney ſtock; or creeping upon the foot-pace. A hare croſſing the way, a crow lighting on the right hand, or on the left. To collect, or predict mens manners, and fortunes by their names, or the Anagram upon the name, or the alluſion to the name, or the numbers in the name, &c. Who can reckon up all the vain obſervations, and ſuperſtitious ominations of ſeveral Nations, perſons, ſexes, ages, conditions, and occupations of men? And what hope is there it ſhould be otherwiſe;

while

while ſuch artifices and practiſes are tolerated, which teach to obſerve them from ſignal conſtellations, and Magical operations?

2. Whether the vain obſervation of vain dreams, proceed not from the vain dream, and phantaſtical of the cœleſtial influences upon the phantaſtick ſpirit? For do they not ſay, That as the cœleſtial influxes upon corporal matter produce diverſe forms: ſo from the ſame influxes upon the phantaſtical power, which is organical, phantaſms are impreſſed, by a cœleſtial diſpoſition, conſentaneous to the producing of any effect, eſpecially in dreams; becauſe the minde is then more freed from corporeal, and external cares, or troubles; and ſo more freely receives thoſe divine influxes? Whence it comes to paſſe that many things are made known to ſleeping men, in dreams, which are hid to the waking. And if this be their chief reaſon, whereby they would reconcile an opinion of truth to Dreams, why are they not agreed (among themſelves) of the cauſes, yea of the ſydereal cauſes of them? One will have the *Intelligence* that moves the Moon to cauſe them, by the means of its light, whereby mens phantaſies are irradiated, while they ſleep. Others refer them to the influxes of the ſuperiors, yet by the means of certain ſpecies, whereby they continually flow from Heaven. Another will have them to depend upon the powers of the ſoule, the influxes of the Heavens, together with certain images, or reſemblances, whether of fantaſie or configuration. Others will have them wholly cauſed by their conſtellations. And if they would bring in the Devil among the reſt (as ſome of them have confeſt he is not to be kept out) they ſhould finde him to be the greateſt cauſe of all: eſpecially of the vain obſervation of them, and ſuperſtitious omination upon them. Who will deny, that there may be ſome obſervation of ſome dreams, and ſome interpretation made upon them, as touching either the health, or ſickneſſe of the body, the vertuous or vitious inclinations and affections of the minde; yea, and (though rarely and extraordinarily) for the caution, and encouragement, as touching ſome ſpecial actions and events? But I demand, of Magical and Aſtrological men: not ſo much whether there be one common rule to all, for the interpretation of dreams,

dreams, As whether this (taught by themſelves) be either a ſecond cauſe of dreams, or a fate rule to interpret them? *viz. That dreams are more efficacious, when the Moon over-runs that ſigne, which was in the ninth number of the Nativity, or revolution of that yeer; or in the ninth ſigne, from the ſigne of perfection. For it is a moſt true and certain divination; neither doth it proceed from nature, or humane arts, but from purified minds, by divine inſpiration.* They ſhall do well, not onely (by true reaſon) to reſolve us fully, of the truth they ſpeak: but alſo (in good ſenſe) of the terms, they ſpeak withal.

3. Whether the vain obſervations, and ſuperſtitious, nay ridiculous ominations of *Phyſiognomie*, had ever been ſo vulgarly taken up, but by reaſon of Magick, and Aſtrologie? For without Phyſiognomy cœleſtial; to what purpoſe is Phyſiognomy terreſtrial? Do they not gather the Phyſiognomie of Elements, from ſtars, and ſtarry influences or diſpoſitions? And the phyſiognomy of Minerals, Gemmes, and Stones; from ſtarry ſignatures, and figures? The Phyſiognomie of Herbs, and Plants, from the ſtars, and Planets? And from their natures and influences; yea, from their ſignatures, and figure; and ſo conclude their vertues of ſympathie, and antipathie, to be accordingly? The Phyſiognomie of Beaſts, Birds, Fiſhes; ſtill from ſtarry ſignatures, and diſpoſitions? Yea, and the Phyſiognomie of Man, his powers, and parts, from ſtarry temperaments, and planetary inclinations? Nay, do they not call theſe kinds of impreſſion, *ſecond ſtars*: and ſo prefer them in their Phyſiognomical ominating, or divining; and thus, not conjecturing onely (upon mens manners, and fortunes) but defining? Hereupon (that I may proceed in their own order) are ſubtilly obtruded upon the ſimple world theſe particular obſervations, and ominations; ſo vain, ſuperſtitious, ridiculous; even to the judgement of the *Metopoſcopiſts* themſelves. 1. *Obſ.* That a great head is an omen, or a ſign of a ſluggiſh Fool; a little head, of a ſubtile knave; a middle head, of a liberal wit, a round-head, of a ſenſeleſſe irrational fellow; a ſharp head, of an impudent ſot, &c. 2. *Obſ.* That an hard hair ſignes, or ominates one valiant; and a ſoft hair, effeminate; and a thin hair, luxurious; and a thick hair, churliſh; and a curled hair, covetous; and a plain

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hair, prodigal; and a white hair, timerous; and a black hair, violent; and a yellow hair, ingenious; and a red hair, trecherous. 3. *Obſ.* That a great face ſignes or ominates an epicure; and a little face, a flatterer; a fat face, a ſluggard; a lean face, one envious; a long face, injurious; a broad face, litigious; a round face, light; a ſmooth face, deceitful; a wrinckled face, diſtruſtful; a red face, riotous; and a pale face, malignant. 4. *Obſ.* That a broad forehead ſignes or marks a man ſtupid; a little forehead, unconſtant; an high forehead pertinacious, a low forehead, laſcivious; a ſquare forehead, bold; a round forehead, loud; a wrinckled forehead, thoughtful; and a ſmooth forehead, jocond. 5. *Obſ.* That great eyes portend, or ſignifie ſhameleſſe; and little eyes, covetous; gray eyes, fearful; yellowiſh eyes, fierce; blewiſh eyes, puſillanimous; greeniſh eyes, ſtout; black eyes, crafty; red eyes, cruel; brown eyes, impudent; ſpotted eyes, perfidious; rolling eyes, angry, and luſtful; twinkling eyes, irreſolute; ſet eyes, ſtupid; skewed eyes, envious; purblind eyes, perverſe prominent, or goggling eyes, ſimple; and hollow eyes, diſſembling. 6. *Obſ.* That the eye-browes or lids, if they hang down, mark or note one intemperate; if thick, ſhameleſſe; if broad, fooliſh; if little, crafty; if they bend towards the noſe, auſtere and rigid; if to the temples, jeering, and diſſembling; if long, arrogant; if thin, ſilly. 7. *Obſ.* That great eares, preſage or note a foole: and little eares, a knave; and long eares, a babbler; and hanging eares, a clowne; and prick eares, a medler; and red eares, ſhamefaſt; and plain eares, rude; and ſoft eares, eaſie; and hard eares, inexorable. 8. *Obſ.* That a very great noſe is a marke or figure of a man that is given to admire himſelf, and deride all others; a very little noſe, ſignes a man mutable; a long noſe, bold; a ſtrait noſe babbling; a crooked noſe, crooked conditions; a thick noſe, impudent; a flat noſe, pretending; a bottle noſe, dull; a hook noſe, diſſembling; a broad noſe, churliſh; a ſharpe noſe, teaſty; a round noſe, vainglorious; and a hawk noſe, venereous; and a red noſe, a lover of ſtrong drink. 9. *Obſ.* That thick cheeks betoken a vain trifler; and fleſhy cheekes, a ſound eater; and red cheekes, a notorious drunkard; and thin cheekes, a falſe treacher; and round cheekes, a wanton deluder;

deluder; and ſmooth cheekes, an eaſie nature; and hairy cheekes, an harſh humour. 10. *Obſ.* That thick lips foreſpeak a fooliſh talker; and thin lips, a cunning pretender; a prominent upper lip, an injurious ſlanderer; and a prominent under lip, a vain boaſter; an hare lip, a cunning cheater; a pouting lip, a peeviſh ſcold; a purſe lip, a ſcraping ſneak; and a blabber lip, a naſty ſlut. 11. *Obſ.* That a great mouth is an omen, or preſage of one manly or warlike; a little mouth, of one effeminate, or wanton; a pouch mouth, of a great talker; a purſe mouth, of a great lyer; a wide mouth, of a great eater; a narrow and contracted mouth, of a great envyer. 12. *Obſ.* That a little chin ſignes one envious; and a ſhort chin, perfidious; and a long chin, loquacious; and a round and ſmooth chin, muliebrious; a diſſected, and retorted chin, libidinous; and a ſquare and hairy chin, valorous. 13. *Obſ.* That if the teeth be long, ſharp, thick, thin, broad, narrow, faſt, looſe; they ſigne long lived, or ſhort-lived; and mixtly, gluttonous, audacious, lying, ſuſpitious, envious, verſatile, &c. 14. *Obſ.* That a long tongue ſpeaks a man garrulous; a ſhort tongue, dumpiſh; a broad tongue, liquoriſh; a narrow tongue, querulous; a quick and voluble tongue, raſh, and haſty; a ſlow and drawling tongue, dull, and reſerved; a ſtuttering or ſtammering tongue, ignorant, or but half witted. 15. *Obſ.* That as the voyces of men are great or ſmall, high, or low, quick, or ſlow: ſo are they to be argued for angry, or gentle; true, or falſe; audacious, or timerous; modeſt, or impudent, &c. 16. *Obſ.* That to be facile of ſpeech, notes levity; and to be difficult of ſpeech, moroſity; ſhort ſpeech, notes paſſion; and long ſpeech, affectation; to ſpeak through the teeth, notes folly, and fantaſtickneſſe; and through the noſe, lying, and diſſimulation. 17. *Obſ.* That a long and lean neck, notes one for talkative, fooliſh, fearful; a ſhort neck and fat, for rude, and voracious; a thick fleſhy neck, for angry, and ireful; an hard neck, for indocible; a fat neck, for docible; a ſtiffe neck and immoveable, for pertinacious; a ſtraight neck, for proud and contumacious; a crooked or wry neck, for penurious and malignant; a neck leaning to the right hand, for ſhamefaſt; to the left hand, for ſhameleſſe. 18. *Obſ.* That a ſharp and narrow throat

ſignes a man light, and loquacious, a wide throat, voracious, or greedy; the bunch upon the throat, if it be outwardly prominent, ſignes a man malepert; if it be inwardly contracted, it ſignes him difficult, and troubleſome. 19. *Obſ.* That a great breaſt is marking and figuring a man ſtrong, & magnanimous; a little breaſt weak and puſillanimous; a broad breaſt, wiſe and honeſt; a narrow breaſt, witty and ſubtile; a fleſhy breaſt, timorous, and lazy; an hairy breaſt, libidinous; a ſmooth, effeminate; an out breaſt, unconſtant; an hollow breaſt, deceitful; a red breaſt ireful; ſwagging breaſts, drunken, and whoriſh. 20. *Obſ.* That a great belly and fleſhy, ſhews one gluttonous, drunken, luſtful, proud; an hard belly, rude and gluttonous; a ſoft belly, honeſt and magnanimous: a mean belly, prudent and ingenious; an hairy belly, luſtful, light, inſtable. 21. *Obſ.* That ſtrong ribs ſigne manly; weak ribs, womaniſh; ſlender and ſhort ribs, puſillanimous, malignant, voracious; puft and ſwollen ribs, loquacious, and nugatious; fat ribs, ſottiſh; lean ribs, wily. 22. *Obſ.* That a great back is a ſigne of a man ſtrong and ſtout, and a little back, of one wretched, and timerous; a lean back witty: a fat back, lazy; an hairy back, rigid; a bunch back, malicious. 23. *Obſ.* That broad ſhoulders ſigne valiant; narrow ſhoulders, illiberal; high, or out ſhoulders, arrogant; cromp ſhoulders, malicious. 24 *Obſ.* That long arms betoken a man ambitious; ſhort armes, malevolous; brawny armes, dull; and veiny armes, venereous. 25. *Obſ.* That ſhort thighes, ſigne envious; and hairy thighes luſtful; and leane thighes, peeviſh; and thick thighes, ſluggiſh. 26. *Obſ.* That looſe kneed, ſignifies laſcivious, and baker kneed, effeminate. 27. *Obſ.* That fat and fleſhy hips ſigne mulierous; leane and lank hips, malignant. 28. *Obſ.* That the ſpindle legd, are fearful; hairy legg'd, luſtful; ſtump legg'd, ſervile; bow-legg'd, various. 29. *Obſ.* That the long footed, are fraudulent; and ſhort footed, ſudden; and ſplay footed, ſilly; club footed, naughty. 30. *Obſ.* That long and lean toes, ſigne rude, and unwiſe; ſhort and thick toes, raſh, and heady; toes that clinch together, ſigne covetous and luxurious; toes that ſtart aſunder, ſigne light, and loquacious. Oh! Is not this a rare and profound art (fit for none but Gipſies and Juglers to profeſſe) that teaches to judge of men

men as men judge of horſes; by their ſhape, and making: or as country ſwayns eſtimate their cattle; by their horn, and hide, and hoof?

4. As *Metopoſcopie*, or the inſpecting of the front, or forehead; (together with other parts of Phyſiognomie) boaſts it ſelf for the Scholler: ſo whether *Chiromancy*, or *Palmeſtry*; (the inſpecting of the hand, or palme) may not be accounted for a miſtreſſe, in obſervating, and ominating Magick, and Aſtrologie? Why diſtinguiſh they betwixt Chiromancy Phyſical, and Aſtrological? As if phyſical conjectures were not enough; there muſt alſo be Aſtrological divination. And to this purpoſe; what fictitious appellations of *Minuts* and *Lines* to be reckoned according to the number; and explained according to the nature of the Planets? What a Chyroſcopical horoſcope, or a Planetarian Manual, of jugling, legerdemain, and ſuperſtitious impoſture? From the Magical characters of the heavens, in the hand; what Aſtrological prognoſtications, or ominations; not of corporal motions, and temper; and not onely of civil actions, and events; but even of ſpiritual affections, and manners? Is it by the help of art, that they here probably conjecture? Nay, is it not by diabolical inſtinct, that they here peremptorily vaticinate, or ominate of long life, ſhort life, marriage, ſingle life, fortunity, infortunity, vertue, and vice? Yet for all that, what's here that is not as vainly obſerved, and as ridiculouſly ominated and portended; as in any other part of Phyſiognomie? As a great thick hand ſignes one not onely ſtrong, but ſtout; a little ſlender hand, one not onely weak, but timerous; a long hand, and long fingers, betoken a man no t onely apt for mechanical artifice, but liberally ingenious; but thoſe ſhort on the contrary, note a foole, and fit for not hing: an hard brawny hand ſignes dull, and rude; a ſoft hand witty, but effeminate: an hairy hand, luxurious; long joynts, ſigne generous; yet if they be thick withal, not ſo ingenious; the often clapping and folding of the hands, note covetous; and their much moving in ſpeech, loquacious; an *ambidexter* is noted for ireful, crafty, injurious; ſhort and fat fingers, mark a man out for intemperate and ſilly; but long and leane, for witty; if his fingers crook upward, that ſhewes him liberal; if down-

ward, niggardly; the lines ſpreading at the bottom joynt of the thumb, ſigne contentious, the line above the middle of the thumbe, if it meet round about, portends a hanging deſtiny: many lines tranſverſe upon the laſt joynt of the forefinger, note riches by heirdome: and right lines there, are a note of a jovial nature: lines in the points of the middle finger (like a grid-iron) note a melancholly wit, and unhappy: if the ſigne on the little finger be conſpicuous, they note a good wit, and eloquent, but the contrary, if obſcure: equal lines upon the firſt joynt of the ring-finger, are marks of an happy wit; long nayles and crooked, ſigne one brutiſh, ravenous, unchaſte: very ſhort nails, pale, and ſharp, ſhew him falſe, ſubtile, beguiling: and ſo round nails, libidinous: but nails broad, plain, thin, white, and reddiſh, are the tokens of a very good wit. I ſay no more, but could they reſpect the heart, as well as the hand (and not the ſubſtance, but the qualities of it) they might learn to ſpeak the words of truth, and ſoberneſſe.

5. Which way go the Phyſiognomiſts, Metopoſcopiſts, and Chiromantiſts to work (for all this obſervation, and omination of theirs) but either (as they pretend) from the cauſe, to the effect. And how is that? but firſt judging and pronouncing the man, or the member, to be *Saturnine*, *Jovial*, *Martial*, *Solar*, *Venereal*, *Mercurial*, *Lunar*. Or elſe, from the effect, to the cauſe (as they ſay) by collecting their horoſcope from the habitude of the body? And thus what do they? but trifle, and delude which way they pleaſe, by inſpections, obſervations, ominations, predictions of manners, and fortunes, to the great diſhonour of God, and reproach of Nature; were it not that their art is proved to be an abſurd impoſture, both by reaſon, experience, vertue, and Grace. For what can they ſay? but that paſſions, and affections may break forth, and ſhew themſelves in the alterations of ſome outward parts. What then? Becauſe they may do ſo in ſome parts: will they therefore make all to be ſignifying, and ſigning? Nay. and even in thoſe parts, where thoſe eruptions, or ſignifications are, it is but upon a preſent provocation: will they then make ſuch collections, and preſagitions by them, as if they were habitually ſeated there? But I am weary of theſe frivo-

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lous Artiſts, I will therefore only turn them over to their own fautors, who tell them plainly, that it is not neceſſary, nor of any rational conſecution, that the condition, manners, and ſtudies, and inſtitutes of mans nature (together with the propenſions, and agitations of his minde) ſhould be accommodated to external marks: neither yet to be meaſured by any ſignal lineaments of his body. Becauſe a man may conceive, and agitate many things inwardly in his minde: whereof there is not the leaſt ſhew or appearance outwardly in his body. And becauſe a man may be of an enormous body, and diſtorted members: and nevertheleſſe poſſeſſe a minde excellent in all good culture: and on the contrary, be of a decent and compleat frame or ſhape, and yet of manners ugly and ill-favoured enough. And that there is not the leaſt reaſon, nor any rule of truth for theſe their conjectures, obſervations, and ominations: neither are they agreed among themſelves, about their own abſurd figments. And therefore it is to be ſuſpected, that theſe nugacious kinds of men do onely dote through the inſtinct of the devil, drawing them from errour into ſuperſtition, and from that into infidelity.

6. Whether *Augurizing*, *auſpicating*, and *aruſpicinating* (and all ſuch heatheniſh obſervations, and ominations) were not founded upon Magick and Aſtrologie? For not onely theſe deſcended from the *Chaldeans*, to the *Greeks*, and from them to the *Hetrurians*: and from them, to the *Latines*. But there had never been (very like) neither faith in, nor practiſe of any ſuch, had not the Artiſts taught, that there are certain lights of præſagition, deſcending from the cœleſtial bodies, upon all inferiour creatures: as certain ſignes in their motion, ſite, geſture, flight, voice, colour, meat, &c. So that omination, or divination may well be made from the ſimilitude, and convenience betwixt them, and the ſtars. For beaſts, and birds, their parts and entrails, their flyings, and cryings, &c. How can theſe (conſidered onely in themſelves) be cauſes of future events? Yea, how can they be ſo much as ſignes? Unleſſe they be taken as effects of ſome other cauſes, that may cauſe, or ſigne future things. And what can they be, but the cœleſtial motions? And therefore they muſt prenuntiate future events, in their conformity to the cœleſtial bodies: and ſub-

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jection to the diſpoſition of the ſtars. So that thus it is, that they are brought to preſage (beſides out of a natural inſtinct, ſuch things as may concern themſelvs, as in ſtorms, and ſhowers) out of a preternatural and aſtral diſpoſition, ſuch ominous accidents as may befal others. To have obſerved an old *Augur*, ſeated on the top of his tower, the ayre being cleer, and cloudleſſe, with his *Lituus* in his hand; quartering out the regions of the heavens, &c. who would not have taken him to have been an Aſtrologer? And who would not take our Aſtrologers to be Augurs, and Auſpicinators; that can fancy no more apt and comparable motion of the ſtars: then that the ſtars flit and hover in the heavens, juſt as the birds flie and flutter in the ayre?

7. Whether the *Cabaliſtical* art, was not the tradition of Rabbiniſh Magicians and Aſtrologers? And what a ſhame is it that Magicians themſelves ſhould tell us, that although the art be old, yet the name and appellation, is but of later invention, and not known, till impoſed by, and among Chriſtians? But it is well, that they themſelves will acknowledge it, to be a certain *Theurgical Magick*, and nothing elſe but a meer *rapſodie* of ſuperſtition, a play of allegories, and ſpeculation of idle brains. And indeed, who can think otherwiſe of it? When they teach, that he who is expert in this Cabaliſtical Magick of names, numbers, letters, characters, ſymbols, figures, elements, lines, points, accents, ſpirits, and other minute things, all ſignificative of the profoundeſt ſecrets: he ſhal foreknow, and foretel things future; have power over Angels, and Divels, command whole nature, make all things obey him as he will; work miracles, rule the heavens, make the Sun ſtand ſtill, and go back; divide the Sea, dry up Rivers: remove mountains, raiſe the dead, &c. and all this at his own will, and with leſſe then a word.

8. Whether the paganiſh *Oracles* were not founded upon Magick, and Aſtrology, or by Magicians and Aſtrologers? And whether it be not confeſt by them, that they could not ominate, or give anſwer: becauſe the ſtars made not way for them?

9. Whether the art, called the Art *Notorie*, had ever been ſo notorious, but for Magick, and Aſtrologie? A notorious art

art indeed: and worthy to be noted with a black coal, or a piece of the blackeſt art, for all the white pretext; Which is, to attain unto ſcience, or knowledge (not onely of things natural, and moral, but ſpiritual, and divine) by inſpection of certain figures, and characters, and prolation of certain unknown words: yea and by ſome pact (ſolemn, or ſecret) with the devil: not without the vain obſervations of certain ſuperſtitious acts and ceremonies, in faſting, prayers, confeſſions, humiliations, invocations, adorations: upon certain days of the new Moon, about Sun riſing: either in Churches, houſes, barns, fields, or woods. And ſo ſtart upon a ſuddain (by ſome inſpiration or infuſed ſuggeſtion of an evil ſpirit, prompting the mouth to ſpeak like a Parrot, but not enlightning the mind to apprehend, or underſtand) a preacher, a teacher, an expounder, a propheſier, predictor, wiſeman, artiſt: and that without any ſtudy, labor, hearing, reading, conference; or other ordinary way of acquiſite learning. And ſo to boaſt himſelf illuminated and inſtructed, like any Prophet, Apoſtle, or Angel of God. And now (it is agreed among themſelves) their Art ſhall no more be called the *Notorious* (for in truth, they neither conceive what they ſay, while they are uttering, nor remember it after they have uttered: nor are able to give any reaſon of their faith or ſcience, that is in them, or comes from them) but the art *Spiritual*, the *Angelical*, yea the *Pauline art.* For they are now gotten beyond *Solomons* way of wiſdome, and have already attained to revelation (after an extatick and enthuſiaſtick manner) not unlike, nay not unequal to that of *Paul* himſelf, when he was wrapt into the third heavens. Of this Diabolical, Magical, Necromantical, Sortilegious, Fanatical Art, or injection, fame is common, as concerning a young man (at this day) in our neighbouring Country: which I but onely intimate from the generall report, as not being particularly informed thereof. Onely I would ask of our Magical Planetarians, what is the reaſon that they are ſo furious for the rooting out of the Miniſtry? Is it not becauſe they would ſet up others in their ſtead, according to this their own Art of Ordination?

10. Whether *Alchymie* (that enticing, yet nice harlot) had made ſo many Fooles, and Beggers, had ſhe not clothed,

or

or painted her ſelfe with ſuch Aſtrological phraſes and Magical practices? But I let this Kitchin Magick, or Chimney Aſtrology paſſe. The ſweltring drudges, and ſmoaky ſcullions of it (if they may not bring in new fewel to the fire) are ſoon taught (by their paſt obſerved folly) to ominate their own late repentance. But if they will obſtinately perſiſt, in hope to ſell their ſmoak, let others beware, how they buy it too dear.

11. Whether *Periepti*, *Amulets*, *Præſiſeinals*, *Phylacteries*, *Nicetteries*, *Ligatures*, *Suſpenſions*, *Charmes*, and *Spels*, had ever been uſed, applyed, or carried about: but for Magick and Aſtrologie? Their ſuppoſed efficacy (in curing diſeaſes, and preventing of perils) being taught from their fabrication, configuration, and confection, under ſuch and ſuch ſydereal aſpects, conjunctions, conſtellations?

12. Whether many of the fantaſtick errors, and opinions, concerning the coming of *Antichriſt*, of the *thouſand yeers*, of the *end of the world*, and of the *day of judgement*: have not at leaſt been renovated, and promoted by Aſtrologers and Magicians? For theſe have been ſuſpected by their friends (ſuch is their arted *fury*) for dropping into enthuſiaſtical and fanatical prophecies and predictions. And we know they have undertaken to determine the time of the worlds durance; and to foretel the day of judgement from the ſtars: and were they but well interrogated about the other two; ſurely their all-ſeeing Art would not fit out.

Chap. XXI.

From the ſingularity of Prophecy.

1. Whether, as it hath been a great pretext of humane curioſity, ſo it hath not been a great defect of humane incurioſuneſſe; in not diſcerning divine *Prophecy*; but confounding it promiſcuouſly, and ſynonymouſly with other prophane names, and myſteries: As Divination

vination, vaticination, prænotion, omination, ariolation, prælagition, prædiction, prognoſtication, conjectation, &c? All which tearms are either of a bad acceptation; or not good, ſave onely in a civil ſenſe, and that but as touching ſome particulars onely, whereas *Prophecy* ſimply is alwayes taken in the beſt Part: neither is the act of *prophecying*; nor the appellation of a *Prophet*, attributed to any (the whole Scriptures throughout) that are not called and approved of God Unleſſe it be ſo Ironically, as that the context, yea and the very adjuncts ſet forth a plain note of difference; that they are only ſo called from their own preſumption; or elſe from a popular repute.

2. Whether theſe ſundry differences have not been obſerved concluded, confeſſed, betwixt divine Prophecy and divination in all the names, and kinds. *viz.* 1. Prophecy is from *God*, a gift inſpired by the *Holy Spirit*: Divination is from the Devil, a deluſion ſuggeſted by an evil ſpirit. 2. Prophecy was never but according to Gods Covenant; Divination is ſeldomwithout a pact, or covenant with the Devil. 3. Prophecy is Gods conſulting with the creature: Divination is the creature conſulting with the creature. Or, one is a conſulting with God, and not with the creature: the other is a conſulting with the creature, and not with God. 4. Prophecy is firſt motioned, and freely offered by God: Divination is temptingly, and ſorcerouſly ſought for (as was *Balaams* own way) and not onely provoked, but preſumed alſo. 5. Prophecy hath been concerning ſome ſpecial perſons, and their extraordinary actions: Divination (even the Magical, and Aſtrological) is ordinary for all men, their manners, and fortunes. 6. Prophecy hath never been, but of matters weighty, and ſerious: Divination hath often been of things vain, and ludicrous. 7. Prophecy is of thoſe things that are neceſſary to be known: Divination (Magical and Aſtrological) is of thoſe things that are not neceſſary to be known. 8. Prophecy is of thoſe things, that are onely known to God; and cannot be known to others, without Prophecy, or Revelation: Divination is either of thoſe things, that cannot be known by divination; or elſe of thoſe, that may be known without it. 9. Prophecy is of things true, certain, infallible; becauſe immediately from God, the firſt cauſe: Dvination is of things falſe, and uncertain, and but probable at moſt; becauſe either from the

Devil, or but from the creatures, and ſecond cauſes. 10. Prophecy conſiders things in God, and therefore is immovable: Divination conſiders things in the creature, and therefore muſt be mutable. 11. No Prophet ever made himſelf the author of his own Prophecy; but *Thus ſaith the Lord*, &c. But the Devil, and Diviners arrogate their predictions to themſelves, and to the abſoluteneſſe of their own Art. 12. The gift of Prophecy ceaſed in the act: But Divination they wil have to remain ſtill in the Art. 13. Prophecy is not a permanent habit, but a tranſient act, that the prophets themſelvs might know and confeſſe, that they had it not but by gift, and occaſionally according to Gods good pleaſure (*for the prophecy came not at any time by the will of man.* 2 Pet. 1. 21.) but Divination, or Aſtrological prediction is a ſtated Art (as they ſay) and they may not onely ſtudy it, but practiſe it at their own wills and pleaſures. 14. It is not for every Prophet to know every thing that is prophecyable: But (for ſo they pretend) it is for any prognoſticator, to know any thing that is prognoſticable. 15. Prophets, beſides the Spirit of Prophecy, may have the inſtincts of their own ſpirits, which might ſometimes deceive them: But Diviners, and Prognoſticators, beſides the inſtinct of their own ſpirit, are obnoxious to Satanical deluſion; whereby they often both are deceived, and do deceive. 16. Prophecy is true in the ground, although it may fail in the effect; becauſe the principle thereof is the prime verity: Divination, though it take effect, yet is it falſe; both becauſe of falſity in the author, and ground, and means, and end. 17. The prevention of things prophecyed, argues no falſhood, or defect in Prophecy; becauſe God may reveal ſome things to his Prophets, as in their ſecond cauſes, which may be impedited; and ſome things might be propheſyed conditionally, and with intent that they might be prevented; however to be referred to Gods good and wiſe diſpenſation; yea and the Prophets themſelves were inſtructed, and enabled to propheſie as well of their prevention, as of their conſecution: But who can ſay ſo much of Divination? 18. God may (in mercy) ſuffer a true Propheſie to be fruſtrated: and (in judgement) may permit a falſe divination to take effect. 19. The Prophets were ſometimes prevented; as touching their predictions of evils, and judgements: But the diviners and falſe prophets were fruſtrated

ſtrated in their predictions of bleſſings, and good things. 20. The Prophets foretold Gods judgements with grief and condoling; wiſhing that they might rather be accounted for falſe Prophets then that ſuch heavy things ſhould befall Gods people tranſgreſſing: the Diviners, and Prognoſticaters, glory to preſage confuſion to Nations, Kingdomes, Churches, Chriſtians; and are very little touched with the deſtruction of all or any; ſo their predictions may take place. 21. That Prophecy hath been prevented, or failed in effect, was meerly becauſe of the liberty of Gods will: but Divination, or Aſtrological prediction, may be defeated even by the liberty of mans will alone. 22. Prophecy, enlightens the underſtanding, and perfects it: ſo does not Divination; but onely (after a confuſed manner) alters the imagination. 23. In Prophecy, it is the intellect that moves the phantaſie: but in Divination, it is the phantaſie that moves the intellect. For Prophecy illuminates immediately, beginning at the mind and heart: which divination cannot do; becauſe it begins at the ſenſes, and ſo to the phantaſie, to the imagination. So that a Prophet underſtands his own Propheſie: ſo doth not a diviner his own divination. 24. Extaſies of Prophets did not ſo abalienate their mindes, as that they apprehended not what they did, or ſaid: as indeed it is in the dementating furies of divination. For theirs was onely but an abſtraction of the minde from outward, ſenſible, and terrene things: not a diſtraction of it within it ſelf; as in theſe. 25. The Prophets mingled godly and wiſe inſtructions, together with their Predictions; that they might not ſeem to neglect the preſent, by prying into the future: both which, are both the ſloath, and buſineſſe of all prognoſticating predictors. 26. Propheſies ſerve to inſtruct all ages: divinations, inſtead of inſtructing, have onely proved to diſtract preſent times, and that's all. 27. The gift or grace of Prophecy was given for the things of Faith, and true worſhip: Divination hath onely been uſed to ſeduce from both. 28. Prophecy was inſpired by God for the prevention of Idolatry, ſuperſtition, ſorcery: Divination hath been ſuggeſted by the devil, as an occaſion, and promotion of them all. 29. All things are ſubject to prophetical illumination; as things paſt, preſent, and to come,

things neceſſary, contingent, caſual; things natural, ſupernatural, ſpiritual; things intellectual, rational, arbitrary; things moral, religious, temporal, and eternal: ſo are they not to divination, or Aſtrological prediction. 30. Prophecy hath been of the very thoughts of the heart themſelves; becauſe immediately from God, who knoweth the heart: but Divination can diſcern of no thoughts ſimply, as they are in the intellect; neither of affections, as they are meerly in the will: but onely gueſſes at them by certain external ſpecies, ſignes, or effects. Yea, though they be thoughts of the devils own injecting, yet he diſcerns not their affirmation, or negation (ſc. their complacency, or reluctancy) in the immanent act of the underſtanding, or the will: ſave onely as tranſeunt, or breaking forth externally by certain ſignes and ſymptomes of paſſions, and affections. 31. Prophecy is then moſt high and admirable, when it exceeds all humane reaſon: Divination, or any ſuch kinde of prediction, is then moſt vile and abominable, when it is not ſubject to it. 32. The devil can neither propheſie, nor make prophets: but the devil can both predict and make predictors. 33. Prophecy, as it is not hereditary by nature: ſo neither is it propagatory by art: but Magical divination is the one; and Aſtrological is the other. 34. Prophecy, in obſcureſt things, is ſincere: Divination, in plaineſt things, is equivocal. 35. Prophecy is not venal, or to be bought, and hired with mony, and preferments: as Magical divinations, and Aſtrological predictions are. Neither were the true Prophets mercenary, covetous, ambitious; as the falſe Prophets and Diviners were. 36. Holy men were alwayes humble in the gift of Prophecy: prophane men have been proud of the Art of divination, or prediction. 37. True Prophets never propheſyed things formally falſe: much leſſe thoſe wittingly, and willingly; as falſe Prophets and Diviners have done. 38. True Prophets never hunted the favors of men in place, and power; by flatring predictions even to evil men, and ſad preſages even againſt good men: as Magical and Aſtrological Diviners have alwayes uſed to do. 39. Propheſies were then moſt rigorous, and the Prophets moſt zealous; when they themſelves were moſt perſecuted, and deſpiſed: but let Magicians, Necromancers, Diviners, Soothſayers, fortunetellers,

tunetellers, Gipſies, Juglers, Prognoſticators, and Predictors &c. be ſeverely examined according to Lawes; and then the ſortilegious ſpirit ſtraightway leavs them. And now, they are able to foreſpeak no mans fate, or deſtiny; they are ſo diſtracted in ſuſpecting their own. Thus the Art periſhes, in the peril of the Artificer: as the malefice is prevented, or cured in the execution of the Witch. 40. It was a curſe, and expreſly threatned as a curſe; for the Church of the Old Teſtament to want her Prophets: but it was a bleſſing, and expreſſely promiſed as a bleſſing, that Diviners, Soothſayers, and all ſuch like, ſhould be expelled out of her. And what faithful man and wiſe, would not think it a like bleſſing to a Chriſtian Church, and Commonwealth? Now, if any man will take the pains to order this accumulation of differences; how eaſily might he obſerve (through various particulars) Prophecy, and Divination, to be two things utterly different in Author, means, matter, form, ſubject, object, end, and effect?

3. Whether theſe true ſignes of falſe propheſyings, ſerve not ſufficiently to diſcern falſeneſs, or ſuperſtitiouſneſs of Magical and Aſtrological predictings; As 1. If the propheſying or predicting be of ſuch things, as humane reaſon, or prudence, might juſtly ſuſpect, or eaſily finde out, without it. 2. If it ſerve to ſet open ſuch preſumptions, as are not according to the eternal Law of the written Word. 3. If it pretend to put extraordinarily upon ſuch actions, to which the ordinary rules of the word are a plain guide; and the exhortations a ſufficient ſpur without it. 4. If it intends falſhood, under a pretext of truth: or evil, under a colour of good. 5. If it directly tend to a diſcouraging of vertue, and vertuous men: or an encouraging of vice, and vitious men. 6. If it be of ſome leſſer good, to hinder a greater good. 7. If it be for the uſe of unlawful means, although to ſeeming good ends. 8. If it tend to hereſie, errour, innovation, ſchiſm, and faction in the Church of *Chriſt*. 9. If to the ſubverſion, or obſtruction of good Lawes in a Chriſtian Commonwealth. 10. If to ſet civil States in a combuſtion; eſpecially ſuch as are Chriſtian. 11. If it be to the advancement of a few; and to the diſadvantage of a Many: and thoſe as dear children of God; as eminent in parts, and piety; and every way as hopeful, as uſeful

ful for Gods glory and the publike good. 12. If the propheſyer or predictor ſhall preſume himſelf for ſingularly, and extraordinarily choſen out, and ſtirred up, to reveale ſecrets, amongſt a hundred, both of more eminent places, and graces, then himſelf. 13. If he ſhall pride himſelf in a ſingular gift: or prefer it to the favour, and comfort of a ſaving grace. 14. If vain, or corrupt imaginations immediately forego, or follow the revelation. 15. If erroneous, inordinate, paſſionate, affected words, and phraſes accompany the delivery, or pronuntiation thereof. 16. If the perſon of the prophecyer or predictor be noted for idolatry, infidelity, ſuperſtition, hereſie, ſchiſm, athieſm, hypocriſie, prophaneneſs, carnality, inſobriety, covetouſneſs, ambition, ſedition, curioſity, vanity, levity, ſorcery, envy, flattery, &c. Oh that we did but obſerve theſe, and the like, to examine upon them! Doubtleſs, we might with ſounder judgements, and ſafer Conſciences, pronounce upon our predictors, and their predictions; then either of them could do upon us.

4. Whether the Devil can Prophecy, and Predict? Prophecie he cannot; for that's to ſpeak from the *Holy Spirit*; which the devil cannot, will not do. Yea it is to ſpeak ſo, *as moved by the Holy Ghoſt*. Now though the *Holy Ghoſt* may move, or command the devil to ſpeak whether he will or no: yet for him to do it *as moved*, that was not onely to be inſpired, but to receive the inſpiration with approbation; or ſome conformity of affection, and intention; which to a devil is incompatible. Nevertheleſs, predict he may in ſome things, through the divine both permiſſion and injunction. And but in ſome things. For the devil cannot foreknow, or foretel ſuch things, as depends abſolutely upon Gods wil. Nor yet thoſe things, which depend arbitrarily upon mans own will. Nor the thoughts, and immaginations of mans heart. Nor what entertainments his own ſuggeſtions have there, at their firſt motion. Nor what the good Angels intend. Nor what they are ſent to effect in the world, or the Church. Nor can he foreſee any thing in it ſelf, nor any thing, that hath not a natural, and particular cauſe. Nor yet what particular impediment may hinder that natural cauſe from effecting. Now I would ask of Magicians, and Aſtrologers; whether they can foreſee, or fore-

foretel more, then the devil himſelf can do? Yet I would ask again; whether the Magical and Aſtrological preſcience, and preſagition, be not much after the ſame manner, as the diabolical is? For the devil acquires his, by long obſervation, and often experience of things. He knows well natural cauſes, and can ſee their following effects as preſent in them. He underſtands mens bodily temperaments, and to what paſſions or affections they uſual diſpoſe: and which way mens ſenſitive appetites may ordinarily prevail to incline their wills. He can recollect the wickedneſs of Times, and Nations; and can gueſs by the multitude, lawleſneſs, and impunity of their iniquities among men; how neer they are to the judgements of God; And accordingly can conjecture, and predict the puniſhment of a people; by war, famine, peſtilence, &c. He can certainly foretel theſe things, that depend upon neceſſary cauſes; and have no other natural cauſe to hinder them: as the motions of the ſtars, Eclipſes, conjunctions, &c. But if they be not neceſſary (although falling out for the moſt part) but may have ſome other natural cauſes hindring them: thoſe he can foretel but probably, and by conjecture; as ſhowers, ſtorms, tempeſts, &c. He can certainly foretel thoſe maleſices, which (by Gods permiſſion) he intends to act, either by himſelf, or by his ſworn inſtruments. He can diſcloſe ſuch corrupt cogitations as himſelf hath injected: eſpecially ſo far forth, as he obſerved them to take impreſſion with complacency. And for ſecret luſts, manners, and actions (ſuch as himſelf hath been an intimate witneſſe of) he can reveal them to his Magical inſtruments: and make them (if God will permit) object them to mens faces, and bewray them to the world. He is continually ſo going to and fro in the earth, that he can tel what is doing even in remoteſt places: and (ſuch is his agility) can ſuddenly convey it to his abſent inſtruments, or Artiſts; and make them relate it as if they were preſent. Hidden treaſures, loſt goods, theſts, murders ſecredly committed: theſe (becauſe done in his preſence, and kept in his remembrance) he can diſcloſe to, and by his Agents; if men will conſult, and God give leave. Yea, he can preſage many things from the prophecies of the Word; whoſe hiſtoricall part he underſtands better then men.

5. Why

5. Why God permits the devil and Diviners oft times to predict things future? Is it not to diſtinguiſh betwixt his ſpecial, ſpiritual, and ſaving graces: and his extraordinary, temporary, and tranſient gifts? That none might preſume of an inlightened minde, or a conformed will: becauſe of ſuch acts as may be without the leaſt touch, either of the one or the other? Nor arrogate to themſelves a likeneſs to Angels, for ſuch preſagitions, as wherein the beaſts may ſurpaſs them? Is it not, that ungodly men and profane may thus ſo much the more be given over to their own ſuperſtitions, and diabolical deluſions? And to teach the faithful, and godly, not to covet, affect, admire, or undiſcreetly approve of thoſe gifts: which are no perpetual and infallible tokens of Gods grace, and favour. Eſpecially, neither to be acting in, nor attending to, thoſe vain curioſities; which *Satan* may ſuggeſt, and wicked men and infidels may attain unto.

6. Whether the devil or divining predictors, ought to be believed, ſhould they foretel truth? *The Devil abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lye, he ſpeaketh of his own: for he is a lyar, and the father of it.* Joh. 8.44. *Eve* ought not to have believed him, becauſe he ſpake of his own, *Gen.*3. *Ahab* was not bound to be *perſwaded* by him, 1 *King.* 22. 20,21,22. Becauſe though he had a Commiſſion or permiſſion from God; yet he exceeded it, and ſpake of his own. But I make a queſtion whether *Saul* ought not to have believed him; 1 *Sam.*28.19. Becauſe he now ſpake not of his own. God is to be believed even in the Devil himſelf. But then, it might be evident, that he not onely ſpeaks the things of God, but from God: that is, both the truth, and by a ſpecial warrant. Otherwiſe, there's no accepting of his Teſtimony (be it never ſo true) if he take it up of his own Authority. And therefore our *Saviour Chriſt* would neither aſſent to, nor approve of the Devils, although they ſpake the truth, *Mark.* 7. 24,25. & 3. 11,12. No more did St. *Paul*, to the truth that was ſpoken by *the Spirit of Divination*, *Act.*16.16,17,18. We are taught, that *Satan* may transform himſelf into an Angel of light, and ſo may his Miniſters likewiſe. And therefore we held our ſelves not obliged ſimply to believe either the one, or the other; even in the beſt they can

ſay

say. Because they may lye, in telling truth; may tell truth, to deceive; may prejudice a greater, in uttering a lesser truth; may usurp it of themselves; may arrogate it to themselves. When did God send the devil on a message, to instruct his Church in the truth; or to promise good unto his children? If he be sent extraordinarily to pronuntiate to the wicked, and reprobates, their destinated judgements, and deserts; they may be so conscious within themselves, as to have cause to believe them. But as for holy men, and elect, if they be not tyed to believe their truth, how much rather ought they to take heed of their strong delusions, as not to believe their lyes?

7. Whether a wicked man may propheſie: or a godly man divine? Although godly men are more subject to wicked mens sins, then wicked men are capable of godly mens graces; Yet godly men (as godly men) cannot be infected with wicked mens divining: neither can wicked men (as wicked men) be endowed with godly mens prophecying. *Joseph* is pretended to *divine*: yet is it but a pretence, of a pretence; if it be taken in the worst sense, as hath been said before. *Balaam took up his parable* (a dark saying, which he himself understood not) and *God put a word in his mouth* (which never affected his heart) But *Balaam* had no more the gift, and spirit of propheſying, then his *Asse* had the gift, and spirit of speaking. May we not then determine it thus? God may be pleased so to dispense prophecying, as sometimes to prompt a wicked man with the act, sound, or prolation of it: but inspires, or indues godly men alone with the gift, sense, and spirit of prophecy. For the spirit of prophecy delights in sanctity, and purity. And to perfect prophecy is required, not onely the illumination of the minde; but the assent also of the will (as to Gods revelation, authority, pleasure, message, truth, glory) which indeed cannot be in an ungodly man. In Scripture a *good man*, and a *Prophet*, are Synonyma's: and *a man of God*, and a *Prophet*, convertible terms. And a bad man is never so called, but with some epithete betokening the abusive appellation. Goodness of manners, though it necessarily prepares not of it self, to the acquisition of prophecy (because it is a free, sudden, extraordinary insult, or illapse) Yet badnesse of manners is alwayes

of it ſelf, an utter impediment. Onely, God may be pleaſed (in ſuch ſingular acts) ſo to abalienate, or ſuſpend corruptions for the preſent, as ſometimes to make good uſe of ill inſtruments, for others ſakes: but not often, or for their own; as he hath been been pleaſed to act with thoſe, whoſe hearts he hath changed, and renewed.

8. How chance the Prophets that prophecyed not onely by words, but by Facts, and by Signes alſo (and by ſo many, and ordinary Signes) yet none of them, once prophecyed from the ſtars, or their conſtellations? Was not that vertue in them? Or was it not obſerved in them, in their time? Were they fain to make uſe of terreſtrial ſignes, becauſe the cœleſtials were out of their reach? Nay, was it not to let us underſtand, That God, and his Prophets could make the meaneſt ſignes upon earth, to confirm their Prophecies: whereas the devil and diviners are not able to make the greateſt ſignes in Heaven, to confirm their Prognoſtications? Why did *Chriſt* refuſe to ſhew *a ſigne from Heaven*, in proof of his *Meſſiahſhip*? Matt. 16. 1, 4. Becauſe they ſought it; and ſought it temptingly, and ſought it for themſelves. They would have ſignes among ſignes, and miracles among miracles; and ſuch ſignes and miracles as they themſelves fancyed; and ſuch as might aſſimilate their own prognoſticating ſuperſtition, and vain obſervation; and ſuch a ſigne, as was not prophecyed, that the *Meſſiah* ſhould do; and ſuch as had neither juſt cauſe, neceſſity, nor end, for which they ſhould deſire it. | Beſides, that the Prophets revealed nothing from the ſtars; and *Chriſt* denyed to make any ſuch demonſtration of himſelf, his doctrine, and miracles; becauſe it was not prophecyed of him: and therefore he refers them onely to a prophecyed ſign, *the ſigne of the prophet Jonas*: enough to ſignifie, of how little neceſſity all ſydereal obſervation, or operation is to pure Prophecy. But I demand further; if there were any congruity, or conſiſtency betwixt Prophecy, and mag-aſtro-mancy; why then was the one a ſingular, extraordinary, and temporary gift to Gods people, and the other made a common Art, or Trade, to Idolators, Infidels, and men prophane?

9. Whether Prophecy be natural? Or yet of any artificial preparation? The Occult Philoſophizers, Magical Mirabilaries,

laries, and aſtral Fabricators, are for both (yea beſides the ſeed of the ſoul, and the humours of the body, they pretend the parts of beaſts, ſtones, herbs, and outward ceremonies, all to be effectually diſpoſing to Prophecie.) But the truth is for neither. For Prophecy indeed is not natural, but ſupernatural: not artificial, or acquiſite; but infuſed, or inſpired. Prophecy is immediate, ſudden, momentany; the diſpoſition (at one inſtant) infuſed together with the act: yea and the very particular diſpoſition ceaſing, when the particular act ceaſeth. It never finds it ſubject capable to receive it, but makes it ſo: neither leaves it in the leaſt capacity to acquire, or expect it preſently again. But if it pleaſe to return, it ſtill makes its own way (oft times another, a new way) for it ſelf. What inclination of nature, or preparation of Art doth it require; when it can take the ignorant, as well as the learned; the *Idiot*, as well as the *Artiſt*; yea a corrupt heart, and a falſe mouth and nevertheleſſe make it foreſpeak its own infallible truth? No nature or eſſence is prophetical of it ſelf, but that which is incomprehenſible, and comprehending all things. If our nature had any ſuch inclination in it ſelf; why ſhould we not all propheſie? And alwayes propheſie? And propheſie when we pleaſe? And propheſie of one thing as well as another? And one propheſie, as well as another? To whom then ſhould we propheſie? And how ſhould our pronuntiating be of thoſe things, which are hidden to the common ſenſe, and ordinary apprehenſion of men, among whom we are converſant? How ſhould Prophecy be ſaid to exceed all natural cognition; if it may proceed from any natural inclination? And how ſhall we diſtinguiſh betwixt Propheeie, which hath revealed, and reveals things, as they are in themſelves: and prognoſtication, which (at moſt) can but predict ſome things, as they are in their natural cauſes, and diſpoſitions? What prævious diſpoſition to propheſie (either naturally, or artificially) was there in *Amos*, when he ſaid, *I was no prophet, neither was I a prophets ſon; but I was an heardman, and a gatherer of ſycomore fruit. And the Lord took me, as I followed the flock, and the Lord ſaid unto me, Go propheey. Amos* 7.14,15. As for *Eliſha's* calling for a *Minſtrel*: 2 *King.* 3.15. This was not to procure, or excite propheſie: but to

ſedate paſſions and affections; and ſo make himſelf fitter for contemplation and devotion. Not as if (according to the Rabbinical conceit) the ſpirit of Prophecie had now made its receſſe from him, becauſe of ſome perturbation of his, in being ſo exaſperated againſt *Jeboram*; For that was a true zeal of God, and that is never inordinate: neither ſerves it to abate, but promote Gods gifts. But ſay he had been ſomewhat diſquieted, and diſtracted from the ſpirit of Prophecie; how was it in the force and vertue of Muſick to reſtore it? Muſick could do that neither naturally, nor artificially: if it did it at all, it muſt do it miraculouſly. The prophets very calling for Muſick, was a propheſie; Signifying that the ſpirit of Prophecie reſts not in turbulent, diſtracted, factious, ſeditious minds: but in harmonious, unanimous, appeaſed, and peaceable hearts. But let them contend Prophecie to be of natural diſpoſition, and artificial preparation; that would ſo take off theirs, from being thought diabolical: what need we do ſo, that hold Prophecie to be wholly divine? Nature, and Art cannot ſo much credit the Aſtrological, as they prejudice the Theological propheſie.

10. Whether Propheſie be not now ceaſt? It was never intended to be perpetual. Even while it was, it was an act; not an habit: not permanent, but tranſient. The Spirit now in the illapſe, and again upon the receſſe. It was a gift or grace, not ſo much perſonal, as vocational: pertaining not to ordinary duty ſo much, as extraordinary occaſion. Nor was it ſo neceſſary, that men ſhould be taught to look after things future: as how to uſe the preſent time aright. The prophets were but types of that *great Prophet*: and all propheſie had its main end, and completion in *Chriſt*. It was therefore meet that the ſhadow ſhould recede, now that the ſubſtance came in place; Prophecy was neceſſary for the Church of the Old-Teſtament, becauſe *Chriſt* was not yet come: but not ſo in this of the New; becauſe *Chriſt* is come already. We have an Evangelical propheſie, abundantly recompencing that lack of the legal: being a gift or grace not extraordinary, but ordinary; not temporary, but perpetual; not ſingular, but univerſal; not vocational onely, but perſonal; not an act common to reprobates, but an habit peculiar to the Saints. Not of propound-

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ing things of future times: but of expounding the future things of eternity. Be it in heaven or earth; *Prophecies ſhall fail, when that which is perfect is come*, 1 Cor. 13.8. In heaven, they muſt needs fail; becauſe there's no future to be contemplated, or expected; all is an eternal preſent. And in the Church of *Chriſt*, they muſt needs fail; becauſe there is no future truth (not another Goſpel) to be expected; the preſent truth is eternal. Prophecie failed in the Church, as did the other extraordinary, and temporary gifts: *viz.* Working of miracles, and ſpeaking with Tongues. Nevertheleſſe I conceive, God hath abſolutely denyed his Church none of all theſe: but that the Spirit may be pleaſed to ſtir up ſome men, at ſome times, and to ſome particulars, to act in any of them; if juſt cauſe and neceſſity be. Yet, though a man ſhould be raiſed to propheſie now, and that by the ſame Spirit; I cannot think it to be by the ſame degree, or authority of the Spirit as the former Prophets were. Becauſe the authority of the Spirit in them, was not onely prophetical, or hiſtorical: but ſapiential, and dogmatical. And ſo their propheſies were recorded, not onely for a particular and certain prediction of truth: but for an univerſal, and perpetual inſtruction of Faith. And therefore, either there muſt be no end of adding to the Scriptures: or elſe none ſuch muſt now be raiſed. There may be ſome prudential predictings of good men; and ſuſpicious preſagings of evil men; and ſhrewd conjecturings of common men: but what are all theſe to the propheſyings of holy men of God in old time? Yet we ſay, Gods hand is not ſhortned, but that he can ſtill raiſe up ſuch: but who can ſay, that he will do it? Or that there is juſt cauſe why he ſhould ſo do? We conclude therefore, in the general, that Prophecy is ceaſt. And that of an extraordinary gift at firſt; it is become more extraordinary to after ages. What reaſon then have we to be ſo blind of Faith; as to admit of a ſtated art of divination in its ſteatd?

CHAP.

Chap. XXII.

From the rarity of Miracles.

1 Whether every thing that is affected above, beſides, or againſt the courſe and order, faculty and power, hope and expectation of nature; may truly be ſaid to be miraculous? Not every thing. 1. Becauſe, it is not a thing effected againſt particular nature, but againſt whole nature, that makes a Miracle. 2. Becauſe in particular nature, there are antipolliges, or occult qualities of actives and paſſives; naturally acting, or diſpoſed to act one againſt another. 3. Becauſe it is neither nature acting contrary to ſome part of her ſelf; nor is it Art urging or tempting Nature: but it is God totally exceeding the law, vertue, and order of Nature; that makes it to be a Miracle. 4. Becauſe many things may be done againſt Nature, or natural propenſity; which notwithſtanding are but ordinary and trivial; as the cauſing of heavy things to aſcend upwards, &c. 5. Becauſe there are many ſins and vices, that are againſt Natures law and vertue, which who will ſay that they are miraculous? Therefore we conclude againſt Magical Mirabilaries? that although every Miracle be an act or effect above Nature: yet every act or effect beſides, or againſt Nature, is not a Miracle.

2. Whether that may abſolutely be ſaid to be a Miracle, whoſe effect is manifeſt; and whoſe cauſe is occult or unknown to us? No. Except it be acted ſimply by the firſt cauſe; and for cauſes onely known to him. 2. Except it exceeds all mans exact knowledge indifferently; one as well as another. 3. Except the cauſe be altogether paſt ſuch finding out, even to ſober and prudential obſervation, art, induſtry. Otherwiſe, it ſhould not be a Miracle, ſo as it is in it ſelf, but ſo as it appears to us. Our ignorance ſhould neceſſarily come into

into the cauſe of Miracles. That ſhould be miraculous to one man; which is not ſo to another. And a prophane curioſity of Art would boaſt of more light, and experiment in divine works: then indeed is vouchſafed to the perſwaſion of a pious faith.

3. Whether the power of working Miracles be not proper to God alone? This muſt be affirmed, and cannot be denyed. 1. Becauſe He onely can work a Miracle of himſelf, to whom nothing is a Miracle. 2. Becauſe He onely can work againſt the order of Nature, and ſecond cauſes, whoſe will is ſufficient to inſtitute, Order, alter all things. 3. Becauſe God is a tranſcendent, and is not under, nor yet within the predicament, of any part of the whole order of Nature; as the creature is: and therefore he onely can act that againſt, and beſides above the order of Nature; which the creature cannot. 4. Becauſe a divine power requires not a ſubject to work upon (for it is able to create all things of nothing) neither looks it at the poſſibility, or propenſity of that ſubject, to the producing of the effect, as every created power doth. 5. Becauſe the proper cauſe of a Miracle muſt not onely be uncreated, infinite, omnipotent, indeterminate, &c. But it muſt alſo be occult, unſearchable, incomprehenſible: now no cauſe is ſimply ſo; but the hidden God himſelf. 6. Becauſe it cannot be a Miracle, unleſs it be abſolutely, and univerſally wonderful; or to be equally admired of all creatures of the ſame kinde. Now it is onely for God; and neither for Angels, or men, to do ſuch things, as ſhall be admirable to their fellows, and not ſo to themſelves. 7. Becauſe if any other could work Miracles but God, or but by God, then Miracles could not be the indubitable ſignes, and proofs of a God; nor of Gods Word, and Truth.

4. Whether the good Angels can do Miracles? Miniſterially, and inſtrumentally they may: but not principally and authoritatively. For Angels are finite both in their nature, apprehenſion, and power. And divine Miracles (abſolutely conſidered) are as ſtrange and wonderful to them: as they are to us men. Yet Angels (out of the vertue and perſpicuity of their own nature) may know how to do many things, that may ſeem miraculous, or be marveilous to us. Becauſe they

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are a ſuperior power or vertue unknown to us; and may have a particular power (over inferiours) not known to us; and therefore may act above, beſides, againſt the particular order of Nature, that is known to us. But being part of whole created nature themſelves, they cannot act againſt it (the main reaſon of a Miracle) for ſo they ſhould act againſt themſelves.

5. Whether Devils can do Miracles? If not Angels; much leſſe devils. Neither doth the Lord make uſe of the devils to be inſtruments of his mighty works; as he doth of the Angels. For Miracles were never intended or effected (immediately or mediately) but for the confirmation of the truth: to which the devils are no apt inſtruments; becauſe all that they do is with intent to ſeduce therefrom. The devils indeed have a faculty, and ſagacity (both much enabled by long experience in things) above us men: and ſo may work (in many things) to amaze, as well as delude us. But ſuch ſtupendous and prodigious facts, as they (by divine permiſſion) buſie themſelves about, are no true Miracles: becauſe falſe, either as touching the reality of the effect; or elſe the ſincerity of the intent. And for the reality of effect, it is not ſo much thanks to their admirable power, or manner of working, as to the natural (though ſecret) diſpoſition of the matter they work upon. Neither are they permitted often to work any reality of effect (but onely to delude with preſtigious appearances) becauſe God ſeldom ſuffers Nature, or the creature to be ſo blemiſhed, or abuſed. And though they had a liberty to effect really, in things to be admired: yet (ſo falſe is their diſpoſition) they would chuſe, and labour to be preſtigious. And where they are tempted (or urged as they ſay, by Art) to do thoſe things that are not within their power, or permiſſion: there are they forced to be preſtigious, and deluſory; for the ſaving of their credit amongſt their own. Now this preſtigiouſneſſe or illuſion (whether freely from themſelves, or as it were forced by others) is a ſigne of their impotency, as well as their fallacy: and either of them are a ſufficient argument to exclude them utterly from a power of working Miracles. And therefore, if they will needs be contending for the devils power in, and by Magicians, Aſtrologers, Necromancers Conjurers, Witches,

Witches,&c. We leave both them,& theirs,to their *lying wonders.*

6. Whether there be any ſuch ſecrets in Nature, as whereby to work Miracles? Although it be confeſt, that there are ſundry admirable ſecrets hidden in Natures boſome: yet we muſt profeſſe, that her hand is here ſhortned. Becauſe it is the nature of a Miracle to exceed Natures power. It muſt be above, beſides, againſt Nature: and not particular onely, but univerſal, or whole created Nature. Though a Miracle be wrought in Nature, yet it muſt be quite beyond Natures principles, law, order. Nature of it ſelf muſt not ſo much as incline or diſpoſe to it. Yea it muſt be in the very nature of the thing to be otherwiſe, then the Miracle hath made it. Alwayes, the more alien the effect is to Nature, and the more remore from Natures order: the greater is the Miracle, and the more to be admired. Wherefore we conclude (againſt thoſe *Mirions*, who would make themſelves to be Natures Apes) that not onely any particular nature, is not able to worke a Miracle beſides, or againſt the order of whole Nature: but the vertue even of whole Nature, is not able to worke a Miracle upon any particular nature whatſoever.

7. Whether Miracles may be wrought by Art? The flat Negative is to be concluded upon theſe Arguments. 1. Art cannot exceed Nature. Now Nature (in all her mirables) is but Miracles Ape; and Art is but Natures Ape: what then are the Magical Mirabilaries (at moſt) but Apes of Art? 2. The ſtrength of Art is acquiſite: the vertue of Miracles is infuſed. 3. An Art operates onely according to reaſon and knowledge: but a Miracle altogether above them. 4. Art effects nothing, but according to ordinary rules, obſervations, experiments, cuſtoms: but a Miracle is ſo extraordinary, that it were no Miracle, except it were effected contrary to all theſe. 5. Art (for the moſt part) is of neceſſaries: a Miracle (for the moſt part) is of contingents. 6. If Art ſerved to worke Miracles, then were the power of them acquiſite, arbitrary, of mans will, and induſtry: yea one man might do Miracles as well as another. 7. None of Gods ſervants ever wrought Miracles by Art. 8. If it were in the Artiſts power, it ſhould be a Miracle to one man, and not to another. 9. Prophane men, and the greateſt tenpers of God, the De-

vil, and Nature, ſhould ſo do moſt Miracles. 10. Art rather ſerves to prevent many things for ſeeming Miraculous: becauſe it helps to finde out the ſuddain cauſe. For either it lets to underſtand the cauſe, or not: if it doth not, then it is no Art; if it doth, then it is no Miracle.

8. Whether it be lawful, neceſſary, convenient (not onely for the working of Miracles, but for the finding out of Mirables) to operate (either by Art, or violence) againſt the order plac't in Nature? Doubtleſſe, it is no furth r lawful; then it may be either neceſſary, or convenient. That is probably, and directly tending to ſome publike, or private uſe, or benefit. Nature may have many pretty mirables (which they title *Admired Auditions, Natural hiſtory, Mirables of the world, Occult Miracles of Natu e, Occult Philoſophie, ſubtilities and varieties of things, ſecrets, myſteries, memorables, unheard of curioſities*, &c.) Yet for all that, are they not ſuch, as Magicians fain, or fable, in animals, plants, herbs, ſtones, &c. Nor are they (a many of them) ſo mirable in themſelves; as either to mens fancies, or ignorances. Her actives, and paſſives, ſimpathies, and antipathies, are ſo occult and profound: as who can tell where to finde them; or how to apply them; ſo as to urge Nature (by the help of Art) to worke wonders? Who can do ſuch a thing (eſpecially make it his trade, profeſſion, oſtentation, ſo to do) and not be ſubject to, or guilty of tempting God, provoking the Devil, tormenting Nature, abuſing the creature, loſing time, diſparaging himſelf, and deluding the world? It is for none but God to worke abſolutely againſt the order of whole created Nature: becauſe he could have inſtituted another order of Nature. And all things are ſubject to him; not ſo much from a neceſſity of Nature, and ſecond cauſes: as according to the abſoluteneſſe of his own power, and liberty of his own will. And it is for none to undertake to alter the order of particular Nature; but in, by, under, and for God: yea (I may ſay) according to God; and not otherwiſe. As. 1. God acteth not againſt the order of nature (in any particular of it) ſave onely upon juſt and weighty cauſes: how then dare prophane men offer to do ſuch a thing joculatorily, jugglingly, to make ſport and paſtime; or yet for no other end or uſe, but vain and idle

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experiments ſake; or onely to feed, or ſatisfie vain and preſumptuous curioſity? 2. God, though he may act againſt that order which one creature hath to another: yet acts he not againſt that order, which the creature hath to himſelf. For ſhould he act againſt the order of nature, as it depends upon himſelf; he ſhould ſo act againſt himſelf: in like manner, neither ought man to act againſt the order of nature, or of the creature ſo far forth as it depends upon God; nor yet ſo far forth as it is not intended by God, to be ſerviceable and uſeful unto men. 3. God acts not againſt the law and courſe of nature, ſo as to violate his own great Law; *ſc.* that of his wiſdome, goodneſſe, juſtice, in diſpoſing the creature: neither ought men ſo to do, beyond the great Law of uſing the creature aright, and to thoſe very ends for which God ordained it. For it can never be lawful or warrantable, ſo to tranſgreſſe natures order, as to abuſe the creature in any kinde. Now do they not know, that the creature may as well be ſpiritually, and ſpeculatively abuſed, by ſuperſtition, and curioſity: as practically, and carnally, by violence, or ſenſuality.

9. Why, amongſt all the Miracles that *Chriſt* wrought againſt the Devils, among men, and in the other creatures: he did work none at all from, or by the heavenly bodies, the ſtars? Beſides the reaſon above mentioned, why he refuſed to ſhew *a ſigne from heaven*; this may now be added above all the reſt. It was becauſe there now was a greater Miracle wrought upon the earth, then ever was wrought in the Heavens. Even the myſterious Miracle, or miraculous Myſtery of *God* and *Man*. Doing ſuch works upon earth, as whereat the Angels, and whole powers of heaven might well ſtand amazed with admiration. Indeed there was a wonder in Heaven, *a ſtar* (a new ſtar) at his birth: and another wonder in Heaven, an *Eclipſe of the Sun* (a new Eclipſe) at his death. Such a ſtar, and ſuch an Eclipſe, as were miracles (in their nature, ſite, motion, portent) to all other ſtars, and Eclipſes. Such a ſtar, and ſuch an Eclipſe, as were the myſteries of all other ſtars and Eclipſes. Set apart to ſignifie his power in Heaven, at the greateſt inſtants of his infirmity upon earth. Thus they teſtified of him; and yet was not among theſe Miracles, nor mighty works that were wrought by him.

10 Whether Miracles may be wrought out of the Church. Although we make not the power of working miracles to be the perpetual note of Gods Church: yet we determine the Church to be the proper ſeat of them. And in determining, we do thus diſtinguiſh; That God may be pleaſed to work miracles all the world over; and that by his Angels, as his Miniſters in the Government thereof: but employs not men to that purpoſe, ſave onely within his Church. And do diſtinguiſh again, that privative miracles, or thoſe of wrath and judgment, may be wrought out of the Church: but not poſitive, or thoſe of Grace and mercy. And our reaſons are. 1. Becauſe the main end of working Miracles is for the plantation and confirmation of the Goſpel, the truth of Gods word: and that cannot be without the Church. 2. The power of working Miracles is from a promiſe, and that belongs to the Church alone. 3. In a Miracle is conſiderable not ſo much the evident effect as the ſecret intent, and this conſideration is onely for the faithful in the Church. 4. The truth of the word is not to be meaſured by miracles; but the truth of miracles by the Word: and where is that but in the Church? 5. Miracles tend as to the glory of God, ſo to the edification of the Godly; and who looks for that or them, out of Gods Church. 6. Satans ſtupendous prodigies are moſtly wrought out of the Church: but Gods wonderful miracles within it. 7. Though it hath been ſaid, that miracles were intended for Infidels; yet were they not effected but by believers: and by believers, either to convince, or to convert thoſe Infidels.

11. Whether wicked men and reprobates may be workers of miracles? Not by Angelical aſſiſtance, not by diabolical confederation, not by the ſecret of Nature, not by the ſtudy of Art: but by divine diſpenſation they may. 1. Becauſe God may be pleaſed to employ them to this purpoſe; and yet give them no more but a faith of miracles; which is common to reprobates. 2. Becauſe that of miracles is a gift not ſimply making accepted: but may be given onely for others ſakes. 3. God hath wrought miracles by dead inſtruments: and why not by men of a dead faith, and dead in treſpaſſes and ſinnes? 4. Wicked men may be uſed in the working of miracles, for a teſtimony of Gods truth: yet not in a manifeſtation of their own

own graces. 5. Bad men have been imployed in working of miracles: that good men might not be proud, or overweening of common gifts. 6. The working of miracles is not appropriated to godly men: leſt ordinary Graces might be undervalued; and weak Chriſtians might take ſcandal, and deſpair in their defect of the extraordinary gift.

12. Wherein differ true and falſe miracles: or divine and diabolical; Theological, and magical? 1. The one kind are wrought by God, by Angels, Prophets, Apoſtles, and ſometimes by the Saints: the other not but by devils, magicians, Juglers, ungodly men. 2. The one are ſolid and real in effect: the other are phantaſmatical, and præſtigiouſly deceiving the ſenſe. 3. The one God freely calls to do: the other are not done but by tempting both God, and the Devil. 4. The one are ſerious, and upon occaſions of importance: the other are ludicrous, and ſerve to make vain men ſport. 5. The one tend to confirm the Church: the other to ſeduce from it. 6. The one are liberal: the other mercenary. 7. The one profitable: the other pernicious. 8. The one make humble and modeſt: the other arrogant and full of oſtentation. 9. The one ſerves to inſtruct: the other onely to aſtoniſh. 10. The one are wrought with devout Prayer, Supplication, Thankſgiving: the other by ſuperſtitious imprecation, adjuration, incantation; with many ridiculous ſignes, and execrable ceremonies, nothing pertaining to the producing of the effect. And thus they differ in their Authors, inſtruments, dignity quality, duration, utility, end, and effect.

13. Whether Magicians, Conjurers, Inchanters, Witches, &c work not their miracles, (or rather ſignes, wonders, prodigies, portents) by the devils means? It is affirmed that they do ſo, for theſe reaſons. 1. Becauſe they do them not by God, Angels, Nature, or Art (as appears ſufficiently by what hath been ſaid already) and therefore they muſt needs do them by the devil. 2. Becauſe they operate upon a compact: which is evident in that invocation, adoration, ſacrifice, immolation, &c. is hereunto required. 3. Becauſe they operate by idolatrous, ſuperſtitious, ſorcerous, execrable, ridiculous ſignes, rites and ceremonies. 4. Becauſe they ſecretly invoke, although they outwardly would ſeem to command: which implorati-

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on, and imperiouſneſſe, yea and diſſimulation between both theſe, is to God, and good Angels, abominable. 5. Becauſe their Prayers and preparations are blaſpheming, railing, execrating, threatning, prophane, ſuperſtitious, abſurd, ridiculous: which neither God nor good Angel can indure. 6. Becauſe they ſeek either to allure, or compel their operating power, by things ſenſible. 7. Becauſe the fact exceeding Natures order, and Arts efficacy: yet there can be no reaſonable cauſe why ſuch an effect ſhould be aſcribed either to God, or good Angels. 8. Becauſe the effect is by them aſcribed to times, places, figures, characters, rites ceremonies, &c. 9. Becauſe there are uſed hereunto words (beſides names of God, and Angels) barbarous, unknown, inſignificant, incoherent, apocryphal, ſuperſtitious, ſorcerous, detorted, abſurd, ridiculous, &c. 10. Becauſe they make uſe of means unlawful, unapt, and not ordained to ſuch a purpoſe. 11. Becauſe they do their feats upon vain and light occaſions. 12. Becauſe they effect that (or ſeem ſo to do) at a diſtance: which the cauſes themſelves could not naturally do, were they proximately applyed. 13. Becauſe their miracles or wonders are not wrought, but at certain times, in certain places, and by certain means: as under ſuch conſtellations, by ſuch configurations, by ſuch animal parts, ſtones, herbs, preparations, confections, &c. 14. Becauſe they ſeem to make many cautions in the preparation; which they violate in the execution. As they caution to cleanneſſe, chaſtity, temperance, ſobriety, juſtice, charity, &c. yet the exerciſe is wholly of, and to the contrary. 15. Becauſe they are not onely ungodly men that do them: but they do them for wicked ends: As idolatry, murder, theft, covetouſneſſe, luſts, pride, ambition, vain-glory, &c. 16. Becauſe if there be any truth or reality of extraordinary effect, either through natures ſecret diſpoſition, or Arts ſtudious operation: yet diabolical ſuggeſtion intervenes, and prompts the inſtruments to mingle many vanities and fallacies of ſignes and ceremonies, whereby to delude and deceive. 17. Becauſe they are ſeldome or never ſo prodigious and ſtupendous in effecting; as in troubled and diſtracted States. 18. Becauſe their monſtrous prodigies & portents are moſtly wrought out of the Church, or in falſe and heretical Churches, or where the

the Church is declining, and flitting; or elſe to the ſcandal, prejudice, perſecution of the true Chuch of *Chriſt.*

14. Whether there be any verity, or reality of miraculous effect, in thoſe things that are miridically done by the Devill, and Magicians: Reallity of effect there may be ſeen; but of miraculous effect none: That is, there may be ſome reall effect upon the patient indirectly, and conſequentially (as in incantation, ſorcery, effaſcination) although there be none ſuch primarily, and directly, as from a miraculous Agent. For we ſee that men are really affected, and terrified, even from ſpectrous and ludibrious phantaſmes. Our concluſion therefore thus ſtated, ſtands firm, for theſe proofes. 1. The Devill and Magicians cannot doe that which is poſſible to neither apart, nor to both of them together, (no though they had all the Angels joyned to them) that is, to worke true miracles. 2. God ſeldome or never permits. and the devill ſeldome or never intends, any verity and reallity of effect in ſuch caſes; Becauſe he delights to be a falſe emulator, but no true imitator of Gods workes. 3. If there be produced (at any time) any reallity of effect; it is not beyond the ſecret diſpoſition of the matter they worke in; then which nothing can bee more defective to the forme of a miracle. 4. All their miraculous transformations, and tranſportations are but to ſubſtract one thing (by a ſwift and imperceptible motion) and ſubſtitute another in the place; and ſo either delude the phantaſie, or deceive the ſight. 5. Thoſe mutations, or alterations which they worke, are but by actives and paſſives artificially applyed; which though nature alone would not have p oduced peradventure; yet art alone could never have produced them, without ſome naturall property or capacity thereunto in nature. So that the vertue of effecting is ſimply and primarily in the naturall power, or property; and but ſecondarily, and conditionally, in the artificiall or cunning application. 6 All their repreſentations, and oſtentations are phantaſmaticall and ſpectrous; either in reſpect of the preſtigious tranſpoſition of the object, the organ, or the meane. 7. The intent and end of ſuch their operations are repugnant to true and faithfull profeſſion, and holy and righteous converſation; and ſerving only to inſinuate or confirm

confirme a lie; and therefore muſt be but *lying wonders* at moſt.

15. Whether thoſe things that were done by *Pharaohs Magicians*, in emulation of *Moſes*, were miraculous and real in effect; as his were? Some contend they were ſo: but others (upon better grounds) conclude they were otherwiſe. For 1. What *Moſes* did, he did at the *call* or *command* of God, *Exod* 7.6. But the Magicians did theirs at the *call* or *command* of *Pharaoh*, verſ. 11. And therefore ſeeing there was not the ſame Authority of doing miracles; doubtleſſe there was not the like efficacy between them, or miraculous effect. 2. *The Magicians of Egypt*, though it be ſaid, *they alſo did ſo, or in like manner*: yet it is to be underſtood *in ſpecie, non jure*; in appearance, but not indeed. Becauſe it is added (by way of differencing) *with their inchantments*, verſ. 11. And the original word ſome derive from a root that ſignifies to flame, becauſe with fiery flaſhings, and flamings, they uſed to perſtringe the eyes of the beholders: and not onely ſo; but was hereby the greateſt incendiaries, inflaming mens minds with idolatry, ſuperſtition, lies, and calumnies, &c. Others derive it from another root, that ſignifies involving, covering, hiding; to note, with what occult and involved ſlights and covertures, they ſought to conceal their preſtigious pranks; ſo as they might appear otherwiſe then indeed they were. Beſides, the word is commonly uſed (in Hebrew Authors) to ſignifie diabolical and preſtigious works. 3. True miraculous effects may conſiſt, and concord together; and never oppoſe, or deſtroy one another: it is a ſign of falſe circulatory phantaſms, that they are ſoon vaniſhing, and diſperſing, when they preſume to come in competition with true divine miracles. Thus *Aarons rod ſwallowed up the rods of the Magicians*, verſ. 12. Whether his rod did ſo while it was yet turned into a ſerpent, it skilleth not to diſpute: the Miracle was the greater, if it did ſo after it was turned into a rod again. For there was the form of a miracle confounding the form: but here was the very matter of a miracle deſtroying the very matter of an impoſtor. But what ſay you, if their rods were as phantaſtical and preſtigious as their ſerpents were: and therefore the rather diſpelled even by a ſubſtantial rod? 4. True miracles ſerve to confirm the

the truth: but to what end ſerved thoſe falſe mirables of the Magicians, but to *roborate* or *harden Pharoahs heart*, both againſt Gods meſſage and the true miracles? *verſ.* 22. 5. Concerning that of the *Frogs* (*chap.* 8 *v* 7.) Why did not *Pharaoh* command his Magicians, to take away their Frogs? Was it not becauſe theirs were only preſtigious ſpectres, and could offend no more but the ſight; and not infeſt the other (and leſſe deluſive) ſenſes; as the other did? And why calls he for *Moſes*, and *Aaron*, to *intreate* the *Lord* to take away the *Frogs* from him: but becauſe they that were of his ſending, were the real Frogs; and thoſe that really plagued him? *v* 8. 6. Wherefore did God cauſe them to fail in counterfeiting the leaſt things (*the Lice v.* 18.) but that he would thus convince them by the leaſt things, that their greateſt were but counterfeits? And while they confeſſe, *this is the finger of God*, v. 19. Do they not as good as confeſſe, that each of theirs was the finger of *Beelzebub*. 7. When the *Magicians* were ſmitten with *boyls* and *blains*, ſo that *they could not ſtand before Moſes*, ch. 9. 11. Why did they not conjure up all their Art and force, to infect *Moſes* again: if that they had been able to do any thing really as *Moſes* did? 8. How ſtands the compariſon of hereticks *reſiſting* the *truth*; like as *Jannes* and *Iambres* withſtood *Moſes*: 2 Tim 3.8. But that theſe did it by fallacies, or appearances of ſpiritual truth: as they did it by phantaſmes, or appearances of corporeal truth? Many Philoſophical reaſons might be added: but theſe (ſo clear from the Text) are ſufficient to prove them impoſtors. What may we then judge of the later *Gipſies*: ſince it it was no otherwiſe with their forefathers, theſe *Ægyptians*?

16. Whether the gift of working miracles be not now ceas't? Miracles were never but extraordinary, and temporary. Their very gift not perpetual: and ſimply no ſaving Grace: but might inſtumentally be acted even by reprobates, as well as by the elect. Having no principles of working habitually remaining in the Soul. Were intended onely to be certain ſignes, upon great occaſions, and preſent helps, in the defect of ordinary means. Needful in the beginning of the Church; to ſtrengthen weak Faith. They have had their main end already (the ſufficient confirmation of the truth) and the end accompliſh-

ed, that which was deſtinated to the end, might well ceaſe. *Chriſt* was not onely the moſt eminent in miracles; but in him they had their perfection, and completion. His *Diſciples* believed in him, before ever they ſaw him do a miracle: how much more then may his Church, without them; that together with the memory of them, hath the ordinances and ordinary means? The permanency of miracles would but have diminiſhed the efficacy of Faith: becauſe it would have been an occaſion not to have believed without them. The truth of the Goſpel would ſtill be called in queſtion, and thought dubious and uncertain; if it always needed ſuch confirmation. The promiſes and faith would thus be evacuated: becauſe the walking would be, not by Faith, but by ſight. There would be no end of ſeeking after ſenſible ſignes and means; and ſo prophane men would ſtill be tempting unto them; and weak Chriſtians would be diſcouraged in their defect. Not onely ordinary graces would ſo grow vile; but even miracles themſelves: for they would be thought no miracles, by being ſo commonly obvious, and aſſiduous. What need we to ſtand upon ſuch, when the greateſt work of God, and moſt profitable for man, is not alwayes the greateſt miracle? Have we not perpetually Gods ſpiritual miracles, in our vocation, converſion, juſtification, regeneration, ſanctification, &c.? And his ordinary miracles, in our creation, propagation, conſervation, &c.? And what need we more? To conclude, was there no other cauſe, our ſinnes are ſufficient to make divine miracles to ceaſe: ſhall we then look after Magical miracles, ſignes, and wonders; ſuch as are ſet up by the ſins of men.

CHAP.

CHAP. XXIII.

From the fables of Miracles.

IS not the rarity of miracles (already proved) enough to prove the ſtories of Magical Mirables to be but meer fables? We need not therefore their pardon to call them ſo: nay, they ought to gratifie us that we call them not worſe then ſo. Seeing the vertue of miracles and miraculous operation, is in Gods word alone: and neither in Nature, nor Art, nor Artifice. What can we ſay leſſe, then that all ſuch natural Mirables, are onely for meere naturals to admire? Whoſe Authors have been ſome of them ſpurious; moſt of them obſcure; all of them (in that particular) vain and nugacious. Who take up their authorities by tradition; from paganiſh ſtory, poetical fiction, and mythological relation, of ſuch wonderful things, as were never in Nature, or the world. Who uſe to cite their mirables with ſuch a (*they ſay*) as if they themſelves were not onely aſhamed to own them; but afraid to report them. Who ſtuffe up their legendary ſtories of magical mirables, with tales of ſuch ſtrange things, and they ſo incredible; and under ſtrange Names, and they ſo unknown; and in ſuch ſtrange places, and they ſo remote: as that they are not worth ſeeking after; or if they were, yet neither name, nor thing, nor place is to be found. Who urge us onely with this; that ſuch their wonders are not to be proved by reaſon, but referred to experiment: and yet we are as far from ſeeing the one; as from hearing the other. Nevertheleſſe, all theſe are impudently urged, and impoſing upon our Faith, to admit, and admire, what wonderful effects of configurations conſtellations, influences, impreſſions, ſeales, characters; upon Elements, Minerals, Stones, Vegetables, Animals; yea and Rationals not excepted. Nay and a many of theſe ſo impoſed, as tending effectually to Prophecy, Divination, Predicti-

on, Prognostication. And therefore omitting the ridiculous rabble of magical mirabilaries (for I have neither list nor leasure to meddle with them at large) I shall onely instance in a few of them, which they not onely report confidently; but impudently prescribe to this very purpose. Advising the Reader by the way, that (for all this) they cannot be believed without superstition, nor practised, without sorcery.

1. There is an herb among the *Chaldeans* called *Ireos*; among the *Greeks*, *Mutuchiol*; among the *Latins Elitropia*: this herb is of so admirable vertue, that if it be gathered in *August*, while the *Sun* is in *Leo*, and wrapt in a *Lawrel* leaf, adding thereunto the *Tooth* of a *Wolf*; and so at *night* laid under a mans *head*: if any thing be stoln from him, he shall see the Thiefe, and all his conditions.

2. The herb called by the *Chaldeans Aquilaris*, by the *Greeks Valis*, by the *Latines Chelidonia*; if it be taken with the *heart* of a *Mole*, and be laid upon the *head* of a *sick* man; it may so be discerned, or divined, whether he shall dye of that disease, or recover ye or no: for if he now *sing out*, it is a signe he shall *die*; but if he *weep*, then shall he not dye at that time. By the like, the conquering of an Enemy, and recovery of a Suite is to be foreknown.

3. The herb which by the *Chaldeans* is called *Luperax*, by the Greeks *Esifena*, by the Latins *Viscus querei*; this herb with another herb called *Martegon*: if it be put into a mans mouth, and he begin to forethink who is a coming (be it friend, or foe) if he shall come, it will fixe upon his heart; if he shall not come, it will leap from it; nay, will it not leap out of his mouth?

4. The herb which the *Chaldeans* call *Tsiphilon*, the Greeks *Orlegenea*, the Latins *Centaurea*; this herb (the *Magicians* say) hath admirable vertue: for if with the blood of a female *Lapwing*, and *oyle*, it be put into a *Lamp*; it makes all that stands by believe themselves to be *Magicians*; and that their heads are in heaven, and their feet upon the earth: and if the same be cast into the fire, the stars shining; the stars will seem to justle and skirmish one against another.

5. The Stone called *Sylonites*, bred in an *Indian Snail*, confers the prescience, and presence of certain things future: while a man hath it under his tongue, let him bethink him of

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any buſineſſe, whether it ought to be done, or may come to paſſe, or not: and if it may, or ought; it will cleave ſo faſt to his heart, as that it cannot be plucked thence: if not, the heart will leap back from it.

6. If thou wouldſt interpret dreams, and Prophetize of things future, take the ſtone which is called *Eſmundus*, or *Aſmadus*; and it will give Prophetization, interpretation of all dreams, and make to underſtand riddles.

7. If thou wilt divine of things future, take the ſtone called *Celonytes*, of a purple and various colour, and is found in the body of a *Snayle*: if any man carry this ſtone under his tongue, he ſhall Propheſie, and foretell future things.

8. By the ſtone called *Elitropia* (or as the *Nigromanticks*) the *Babylonian Gemme*; with certain *verſes*, and *Characters*, Princes have predicted by divining: for which cauſe the Prieſts of the Temples made ſpecial uſe of this ſtone, in the feaſts of their Idols.

If thou wouldſt foreknow any thing future, take the ſtone called *Bena*, and put it under thy tongue: and ſo long as thou ſo holdeſt it, thou ſhalt continually predict by divining things future; and ſhalt not (in any wiſe) erre in divining.

10. If thou wouldſt judge of, or declare the opinions, and cogitations of others; take the ſtone which is called *Geraſides*, and is of a black colour, and hold it in thy mouth

11. If thou wouldſt whet the wit of any one, or increaſe his wrath, or foretel future things: take the ſtone which is called *Smaragdus*, &c. For it (carried about him) makes a man to underſtand well, confers a good memory, increaſes the wealth of him that carries it about him; and if any man hold it under his tongue, he ſhall Prophecie forthwith.

12. A *Weaſel* is a creature ſufficiently known, if the heart of this creature be eaten, while it is yet panting, it maketh to know things to come.

13. If thou wouldſt (as the great diviners have done) underſtand the voices of Birds, take with thee two companions on the firſt of the *Kalends* of *November*; and go into the wood with dogs, as if thou wentſt an hunting; and that beaſt thou firſt

firſt findeſt, carry it home with thee, and prepare it with the heart of a *Foxe*, and thou ſhalt ſtraight underſtand the voices of Birds, and Beaſts: and if thou wouldſt that another ſhould underſtand them, do but kiſſe him, and he ſhall underſtand them likewiſe.

14. A *Suffumigation* made with the congealed blood of an *Aſſe*, and the fat of a *Wolfe*, and *Storax*, &c. will cauſe to foreſee things future in ſleep; whether good, or evil.

15. If any one ſwallow the heart of a *Lapwing*, or a *Swallow*, or a *Weaſel*, or a *Mole*, whilſt it is yet warm with natural heat; it ſhall be helpful to him for remembring, underſtanding, and foretelling.

16. The ſtone that is bred in the apple of the eye of a *Civet Cat*, held under the tongue of a man, is ſaid to make him to divine, or prophecy. The ſame is *Selenites*, the *Moon-ſtone* reported to do. —— Alſo there is an herb called *Rheangelida*, which *Magicians* drinking of, can Prophecy.

17. They ſay alſo, that a *Tyke* if it be pulled out of the left ear of a *Dog*, and if it be altogether black; hath great vertue in the *Prognoſtick* of life. For if the ſick party ſhall anſwer him that brought it in, who ſtandeth at his feet, and ſhall ask of him concerning his diſeaſe, there is certain hope of life: and that he ſhall dye, if he make no anſwer.

18. They ſay, that *fumes* made of *Linſeed*, and *Fleabane* ſeed, and roots of *Violets*, and *Parſly*, doth make one to foreſee things to come; and doth conduce to prophecying. —— They ſay alſo, that if any one ſhall hold a *Viper* over a *vapour* with a *ſtaffe*; he ſhall prophecy. —— So it is ſaid that the ſtone *Selenites*, *id eſt*, *the Moon-ſtone*, and the ſtone of the *Civet Cat*, cauſe divination: alſo *vervaine*, and the herb *Theangelis*, cauſe ſoothſaying.

19. *Melancholly* men, by reaſon of their earneſtneſs, do far better conjecture, and fitly conceive a habit, and moſt eaſily receive an impreſſion of the celeſtials. —— The *Sybills* and the *Bacchides*, and *Niceratus* the *Syracuſan*, and *Anceon*, were by their natural melancholy complexion, Prophets, & Poets. —— For this, when it is ſtirred up, burns, and ſtirs up a madneſſe, conducing to knowledge, and divination: eſpecially if it be helped by any celeſtial influxe; eſpecially of *Saturn*, who ſeeing he is cold and

and dry, as is a *melancholy* humour, hath its influence upon it, increaſeth, and preſerveth it.

20. The *Rabbines* ſay, there is an Animal called *Jedua*, having a humane ſhape, in the middle of whoſe Navel comes forth a ſtring, by which it is faſtned to the ground like a Gourd, and as far as the length of that ſtring reacheth, it devoures all that is greene about it: and deceiving the ſight, cannot be taken, unleſſe that ſtring be cut off with the ſtroke of a dart, which being cut off, it preſently dyes. Now the bones of this Animal, being after a certain manner laid upon the mouth; preſently he whoſe mouth they are laid upon, is taken with a frenzie, and ſoothſaying.

Now, what a rare Mirable of Art is Magical Divination, yea and Aſtrological Prediction: that hath all theſe, and many more (if one would take the paines to collect them) Mirables of Nature, peculiarly ſubſerving thereunto? I ſay even Aſtrological Prediction. For without a conſtellated fabrication, or confection; all theſe preſaging Mirables (and the like) ſignifie nothing in effect. And therefore (for the manner of acting in, and by ſuch as theſe) they caution ſtraitly to obſerve the Planet, benevolous, or malevolous; as they would preſage upon the effect, good, or ill. And not onely ſo, but the dominion of the Planet, and the day of that dominion, and the houre of that day: as they would have the predicted effect to be now, or then. So that, to what end ſerve the feigned Mirables of Nature, but to feigne the Mag-aſtro-mantick Art for the greateſt Mirable?

CHAP.

Chap. XXIV.

From the Ceremonies of preparation.

WHether these (and the like) rites, and ceremonies (taught, and practised by themselves) as preparing, and conducing to magicall, and astrologicall constellation, configuration, fabrication, operation, divination, prediction, omination, presagition, conjectation, prognostication, &c. bee not the most blasphemous, idolatrous, superstitious, heathenish, hereticall, hypocriticall, atheisticall, sorcerous, prestigious, impostorous, prophane and impious; not onely to pure minds, and consciences; but even to common reason, and sense? *viz.*

1. He which knowes how to compare the divisions of *Provinces*, according to the divisions of the *stars*; with the ministry of the ruling *Intelligences*, and blessings of the *Tribes* of *Israel*, the lots of the *Apostles*, and *typicall* seales of the sacred *Scripture*; shall be able to obtaine great propheticall *oracles*, concerning every *Region*, of things to come.

2. If thou desirest to receive vertue from any part of the world, or from any *star*, thou shalt (those things being used which belong to this *star*) come under its peculiar influence, &c.——— When thou dost to any one *species* of things, or *individuall*, rightly apply many things, which are things of the same subject scattered among themselves, conformable to the same *Idea*, and *star*; presently by this matter so opportunely fitted, a singular gift is infused by the *Idea*, by meanes of the *soul* of the *World*. I say opportunely fitted, *viz.* under a *harmony*, like to the harmony which did infuse a certaine vertue into the matter——— The celestiall harmony produceth that into act, which before was onely in power, when things are rightly exposed to it in a celestiall season. As for example, if thou dost desire to attract vertue from the *Sun*, and to seek

ſeeke thoſe things that are *ſolary* amongſt vegetables, plants, metals, ſtones, and animals; theſe things are to be uſed, and taken chiefely, which in a ſolary order are higher. For theſe are more availeable; ſo ſhalt thou draw a ſingular gift from the *Sun* through the beames thereof, being ſeaſonably received together, and through the *ſpirit* of the *world.*

3. By artificiall mixtions of things, ſuch as agree with the heavens under a certaine conſtellation, deſcends a vertue, by a certaine likeneſſe and aptneſſe that is in things amongſt themſelves towards their ſuperiours.——— So from a certaine compoſition of herbes, vapours, and ſuch like, made according to naturall Philoſophy, and Aſtronomy, there reſults a certaine common forme, endowed with many gifts of the ſtars.——— When therefore any one makes a mixture of many matters, under the cœleſtiall influences; then the variety of cœleſtiall actions on one hand, and of naturall powers on the other hand, being joyned together, doth indeed cauſe wonderfull things, by *oyntments*, by *collyries*, by *fumes*, and ſuch like.

4. Then the vertues of things do then become wonderfull, *viz.* when they are put to matters that are mixed, and prepared in fit ſeaſons, to make them alive, by procuring *life* for them from the *ſtars*, as alſo a *ſenſible ſoule*, as a more noble forme.

5. *Magicians* teach that cœleſtiall gifts may through inferiours, being conformable to ſuperiours, be drawne down by opportune influences of the heaven: and ſo alſo by theſe cœleſtiall, the cœleſtiall *Angels*, as they are ſervants of the *ſtars*, may be procured and conveyed to us.——— That not onely *cœleſtiall*, and *vital*; but alſo certaine *intellectuall*, *angelicall*, and *divine* gifts, may be received from above, by ſome certain matters, having a naturall power of *divinity* (*ideſt*) which have a naturall correſpondency with the *ſuperiours*, being rightly received and opportunely gathered together, according to the rules of naturall Philoſophy, and Aſtronomy. ——— That an *Image* rightly made of certain proper things, appropriated to any one certain *Angell*, will preſently be animated by that *Angel.*

6. A *Magician* doth make uſe of things manifeſt, to draw

forth things that are occult, *viz.* through the *voyce* of the *stars*, through *fumes*, *lights*, *sounds*, and naturall things, which are agreeable to cœlestiall: in which, besides corporall qualities, there is a kinde of reason, sense, and harmony, and incorporeall and divine measures, and orders.

7. No man is ignorant, that supercelestiall Angels, or Spirits may be gained by us through good workes, a pure minde, purest prayer, devout humiliation, and the like. Let no man therefore doubt, that in like manner, by some certaine *matters* of the *world*, the *Gods* of the *world* may be raised by us; or at least the *ministring spirits*, or *servants* of these *Gods*.——So we read that the ancient *Priests* made *Statues* and *Images*, foretelling things to come, and infused into them the *spirits* of the *stars*, &c.

8. Some *suffumigations*, or perfumings that are proper to the *stars*, are of great force for the opportune receiving of cœlestiall gifts, under the rayes of the stars; in as much as they do strongly worke upon the aire, and breath.——Wherefore *suffumigations* are wont to be used to them, that are about to *southsay*, for to affect their fancy; which indeed being appropriated to any certain *Deities*, do fit us to receive divine inspiration.—— The most powerfull *fume* is that which is compounded of the seven *Aromaticks*, according to the powers of the seven *Planets*.—— Know also, that according to the opinion of the *Magicians*, in every good matter, as love, good will, and the like, there must be a good *fume*, odoriferous, and pretious: and in every evill matter, as hatred, anger, misery, and the like, there must be a stinking *fume*, that is of no worth.

9. By certain *Alligations* of certain things, as also, *suspensions*, or by simple *contract*, or the continuation of any thread, we may be able to receive some vertues thereby. It is necessary that we know the certain rule of *Alligation* and *suspension*, and the manner which the *Art* requires, *viz.* that they be done under a certain and sutable *Constellation*, and that they be done with *wyer*, or *silken threads*, *hair*, or *sinewes* of certain *animals*, or fine cloaths, and the like, according to the sutableness of things.

10. *Rings* also, which were alwaies much esteemed of by the

the Antients, when they were opportunely made, do in like manner impreſſe their vertue upon us, &c. —— Now the manner of making theſe kind of *Rings*, is this; *viz.* When any *ſtar* aſcends fortunately, with the fortunate aſpect or conjunction of the *Moon*, we muſt take a *ſtone*, and *herb* that is under that ſtar, and make a *Ring* of the mettal that is ſutable to this ſtar, and in it faſten the ſtone, putting the herb or root under it: not omitting the inſcriptions of *Images*, *Namts*, and *Characters*, as alſo the proper *Suffumigations*, &c.

11. The *countenance*, *geſture*, the motion, ſetting, and figure of the body, being accidental to us, conduce to the receiving of the cœleſtial gifts; and expoſe us to the ſuperior bodies, and produce certain effects in us. —— Whoſoever therefore doth the more exactly imitate the cœleſtial bodies, either in nature, ſtudy, actions, motion, geſture, countenance, paſſions of the minde, and opportunity of the ſeaſon; is ſo much the more like to the heavenly bodies, and can receive larger gifts from them.

12. It conduceth very much for the receiving the benefit of the heavens, in any work; if we ſhall by the Heaven make our ſelves ſutable to it, in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For ſuch like paſſions do vehemently ſtir up our ſpirit to their likeneſſe, and ſuddainly expoſe us, and ours, to the ſuperiour *ſignificators* of ſuch like paſſions; and alſo by reaſon of their dignity, and neerneſſe to the ſuperiours, do much more partake of the cœleſtials, then any material things. For our minde can through imaginations, or reaſon by a kinde of imitation, be ſo conformed to any ſtar, as ſuddainly to be filled with the vertues of that ſtar; as if it were a proper receptacle of the influence thereof. —— We muſt therefore in every work, and application of things, affect vehemently, imagine, hope, and believe ſtrongly; for that will be a great help —— Therefore he that works in *Magick*, muſt be of a *conſtant belief*, be credulous, and not doubt at all of the obtaining the effect.

13. The *Arabians* ſay, that mans *minde*, when it is moſt intent upon any work, through its paſſion, and effects, is joyned with the mind of the *ſtars*, and *intelligences*: and being ſo

joyned, is the cauſe that ſome wonderful vertue be infuſed into our works, and things. —— And according to this is verifyed the Art of Characters, Images, Inchantments, and ſome ſpeeches, and many other wonderful experiments to every thing which the minde affects. —— For all thoſe things which the minde acts and dictates by characters, figures, words, ſpeeches, geſtures, and the like, help the appetite of the ſoul, and acquire certain wonderful vertues, as from the ſoul of the Operator, in that hour when ſuch a like appetite doth invade it: ſo from the opportunity, and cœleſtial influence, moving the mind in that manner. —— And it is a general rule in them, that every minde that is more excellent in its deſire, and affections, makes ſuch like things more fit for it ſelf; as alſo more efficacious to that which it deſires. Every one therefore that is willing to work in *Magick*, muſt know the vertue, meaſure, order, and degree of his own ſoul, in the power of the univerſe

14. Thoſe *words* are of greater efficacy then others, which repreſent greater things, as intellectual, cœleſtial, ſupernatural; as more expreſly, ſo more myſteriouſly. Alſo thoſe that come from a more worthy tongue, or from any of a more holy order: for theſe, as it were, certain ſignes, and repreſentations, receive a power of cœleſtial, and ſupercœleſtial things, as from the vertue of things explained, of which they are the *vehicula*: ſo from a power put into them by the vertue of the ſpeaker.

15. *Proper Names* of things are very neceſſary in magical operations. —— Hence Magicians ſay, that *proper Names* of things are certain rayes of things, every where preſent at all times, keeping the power of things, as the eſſence of the thing ſignified rules, and is diſcerned in them, and know the things by them, as by proper, and living images. —— According to the properties of the influences, *proper Names*, reſult to things. —— Every voyce therefore that is ſignificative, firſt of all ſignifies by the influence of the cœleſtial harmony: Secondly, by the impoſition of man; although oftentimes otherwiſe by this, then by that. But when both ſignifications meet in any voice or name, which are put upon them by the ſaid harmony, or men; then that name is with a double vertue viz. Natural, and arbitrary, made moſt efficacious to act; as oft as it ſhall be uttered in due place, and time, and ſeriouſly,

with

with an intention exercised upon the matter rightly disposed, and that can naturally be acted upon by it.

16. In composing of *verses*, and *orations*, for the attracting the vertue of any *star* or *Deity*; you must diligently consider what vertues any star containes; as also what effects and operations; and to infer them in *verses*, by praysing, extolling amplifying, and setting forth those things, which such a kind of star is wont to cause by way of its influence: and by vilifying, and dispraising those things which it is wont to destroy, and hinder. And by supplicating and begging for that, which we desire to get: and by condemning, and detesting that, which we would have destroyed and hindred. And after the same manner, he make an elegant *oration*, and duely distinct by *Articles*, with competent numbers, and proportions.

17. Moreover *Magicians* command that we call upon, and *pray* by the names of the same star, or name to them to whom such a verse belongs; by their wonderfull things, or miracles, by their courses, and waies in their sphere; by their light, by the dignity of their kingdome; by the beauty and brightness that is in it; by their strong, and powerfull vertues; and by such like as these.——— Besides, with the divers sorts of the names of the stars, they command us to call upon them by the names of the *Intelligences*, ruling over the starres themselves.

18. *Magicians* command, that in every worke, there be *imprecations*, and *inscriptions* made, by which the Operator may expresse his affection: That if hee gather an *herbe*, or a *stone*, he declare for what use he doth it; if he make a *picture*, he say, and write to what end he maketh it.

19. When thou art working any thing which belongs to any *planet*, thou must place it in its Dignities, fortunate, and powerfull, and ruling in the day, houre, and in the figure of the Heaven. Neither shalt thou expect the signification of the worke to be powerfull; but also thou must observe the *Moon* opportunely directed to this: for thou shalt doe nothing without the assistance of the *Moon*. And if thou hast more patternes of thy work, observe them all, &c.

20. Thou shalt observe that the *Angles* of the *Ascendant* and

and a *tenth* and *Seventh* be fortunate; as alſo the *Lord* of the *Aſcendent*, and place of the *Sunne* and *Moon*; and the place of part of the *Fortune*, and the *Lord* thereof; and the *Lord* of the foregoing conjunction, and prevention, &c.

21. *Magicians* adviſe us, that in caſting, or in graving *Images*, we would write upon it the name of the effect; and this upon the *back*, when evill, as deſtruction; on the *belly*, when good, as love. Moreover in the forehead of the *Image* let be written the name of the *ſpecies*, or *individuum*, which the *Image* repreſents; or for whom, or againſt whom it is made. Alſo on the *breaſt* let the name of the *ſigne*, or *face* aſcending, and the *Lord* thereof be written; alſo the names and characters of its *Angles*. Moreover in making the *Image*, they adviſe that *prayer*, for the effect for which it is made, bee uſed.—— Now they uſe the *Images* being made diverſly, according to the vertues thereof. Sometimes they hang them, or bind them to the body; ſometimes they bury them under the earth, or a River; ſometimes they hang them in a chimney over the ſmoak; or upon a tree, that they may be moved by the wind; ſometimes with the head upward, and ſometimes downward; ſometimes they put them into hot water, or into the fire. For they ſay, as the workers of the *Images* do affect the *Image* it ſelfe; ſo doth it bring the like paſſions upon thoſe to whom it was aſcribed, as the mind of the Operator hath dictated it.

22. To make one fortunate, we make an image, in which theſe are fortunate; *viz.* the *ſignificator* of the life thereof, the *givers* of the life, the *ſignes* and *planets*. Moreover to the *Aſcendant*, the middle of the heaven, and the *Lords* thereof, be fortunate: alſo the place of the *Sunne*, and place of the *Moon*, part of *Fortune*, and *Lord* of conjunction, or prevention made before their nativity, by depreſſing the *malignant* planets. But if we will make an *Image* to procure miſery we muſt doe contrarywiſe; and thoſe which wee place here fortunate, muſt there be infortunate, by raiſing malignant ſtars.—— Alſo for the deſtroying or prejudicing any, let there be made an *Image* under the *aſcenſion* of that man, whom thou wouldſt deſtroy, and prejudice; and thou ſhalt make unfortunate the *Lord* of the *Houſe* of his life, the *Lord* of

of the *aſcending*, and the *Moon*, and the *Lord* of the houſe of the *Moon*, and the *Lord* of the *houſe* of the *Lord* aſcending, and the *tenth* houſe, and the *Lord* thereof &c.

23 The *youth* to be initiated to *Diaination* by *magick ſpells*, ought to be choſen, ſound, without ſickneſſe, ingenious comely, perfect in his members, of a quick ſpirit, eloquent in ſpeech; that in him the divine power might be converſant, as in the good *houſe*: that the minde of the youth having quickly attained experience, may be reſtored to its divinity. —— If therefore thou ſhalt be a man perfect in the ſound underſtanding of *Religion* and piouſly, and moſt conſtantly meditateſt on it, and without doubting believeſt; and art ſuch an one on whom the authority of holy *Rites*, and Nature hath conferred dignity above others, and one whom the divine powers contemn not; thou ſhalt be able by praying, conſecrating, ſacrificing, invocating, to attract ſpiritual, and cœleſtial Poems; and to imprint them on thoſe things thou pleaſeſt; and by it to vivifie every magical work.

24. Sacred *words* have not their power in *Magical* operations, from themſelves, as they are words; but from the occult divine powers, working by them in the mindes of thoſe who by *faith* adhere to them: by which *words* the ſecret power of God, as it were through Conduit pipes, is tranſmitted into them; who have eares purged by *Faith*, and by moſt pure converſation, and invocation of the divine *Names*, are made the habitation of God, and capable of theſe divine influences, whoſoever therefore uſeth rightly theſe *words*, or *Names* of God with that purity of minde, in that manner, and order, as they were delivered; ſhall both obtain, and do many wonderful things.

25. To work Miracles by divine *names*, *words*, *ſeales*, *characters*; all muſt be done in moſt pure *gold*, or *virgin parchment*, pure, clean, and unſpotted; alſo with *Inke* made for this purpoſe of the *ſmoak* of *conſecrated waxe lights*, or *incenſe*, and *holy water*. The *actor* alſo muſt be *purifyed* and cleanſed by *ſacrifice*, and have an infallible *hope*, a conſtant *Faith*, and his minde lifted up to the *moſt high God*, if he would ſurely obtain this divine power.

26. There are four kinds of divine *phrenzy* proceeding from ſeveral

ſeveral *Deities*; viz. from the *Muſes*, from *Dyoniſius*, from *Apollo*, and from *Venus*. The firſt phrenzy therefore proceeding from the *Muſes*, ſtirs up, and tempers the minde, and makes it divine, by drawing ſuperiour things to inferiour things, by things natural. Of which there are *nine* degrees, &c. —— The ſecond phrenzie proceeds from *Dionyſius*; this doth by *expiations* exteriour, and interiour, and by *emjurations*, by myſteries, by *ſolemnities*, *rites*, *temples*, and *obſervations* divert the ſoul into the minde, the ſupreme part of it ſelf, and makes it a fit and pure temple of the Gods, in which the divine ſpirits may dwell, which the ſoul then poſſeſſing as the aſſociate of life, is filled by them with felicity, wiſdome and oracles; not in ſignes, and marks, and in conjectures; but in a certain concitation of the minde, and free motion, &c. —— The third kinde of phrenzy proceeds from *Apollo*, viz. From the minde of the world: this doth by certain ſacred myſteries, vowes, ſacrifices, adorations, invocations, and certain ſacred Arts, or certain ſecret confections; by which the ſpirit of their God did infuſe vertue, make the ſoul riſe above the minde, by joyning it with *Deities*, and *Dæmons*, &c. —— The fourth kind of phrenzie proceeds from *Venus*; and it doth by a ferveat love, convert and tranſ-unite the minde to God, and makes it altogether like to God, as it were the proper image of God. —— The ſoul therefore being converted and made like to God, is ſo formed of God, that it doth above all intellect, know all things by a certain eſſential contract of divinity. —— Doth, beſides that it hath by its integrity obtained the ſpirit of prophecy, ſometimes work wonderful things, and greater then the nature of the world can do, which works are called Miracles.

27. It was a cuſtome amongſt the *Ancients*, that they who ſhould receive *Anſwers*, certain expiations and ſacrifices being firſt celebrated, and divine worſhip ended, did religiouſly lye down, even in a conſecrated chamber, or at leaſt on the ſhrines of ſacrifices, &c.

28. Whoſoever would receive divine *Dreams*; let him be well diſpoſed in *body*, his *brain* free from *vapours*, and his *mind* from *perturbations*; and let him that day abſtain from *ſupper*, neither let him drink that which will *inebriate*; let him have

a clean and neat *chamber*, also *exorcized*, or consecrated; in the which a *perfume* being made, his *temples* annointed, things causing dreams being put on his *fingers*, and the representation of the *heavens* being put under his *head*; and *paper* being consecrated, his *Prayers* being said; let him go to bed, earnestly *meditating* on that thing which he desireth to know: so shall he see most true and certain dreams, with the true illumination of his intellect, &c.

29. Every one that works by *Lots*, must go about it with a minde well disposed, not troubled, not distracted, and with a strong desire, firm deliberation, and constant intention of knowing that which shall be desired. Moreover he must, being qualified with purity, chastity, and holinesse towards *God*, and the *cœlestials*, with an undoubted *hope*, firm *faith*, and sacred *Orations*, invocate them; that he may be made worthy of receiving the divine spirits, and knowing the divine pleasure. For if thou shalt be qualified, they will discover to thee most great secrets by vertue of *Lots*: and thou shalt become a true Prophet, and able to speak truth concerning things past, present, and to come, of which thou shalt be demanded.

30. Whosoever being desirous to come to the supreme state of the soul, goeth to receive *Oracles*, must go to them being chastely and devoutly disposed, being pure and clean to go to them; so that his soul be polluted with no filthinesse, and free from all guilt. He must also so purifie his Minde, and Body, as much as he may, from all diseases, and passions, and all irrational conditions; which adhere to it as rust to iron, by rightly composing, and disposing those things, which belong to the tranquility of the minde; for by this means he shall receive the truer, and more efficacious *Oracles*.

31 We must therefore first observe cleanness in *food*, in *works*, in *affections*; and to put away all filthinesse, and perturbations of the minde, and whatsoever sense, or spirit, that offends and whatsoever things are in the mind unlike to the *heavens*: not only if they be in minde and spirit, but also if they be in the body, or about the body: for such an external cleannesse is believed not to help a little to the purity of the minde, &c.

32 They that desire to have this spirit pure, and potent; let them use *dryer meats*, and extenuate this grosse body with *fasting*,

ings, and they make it eaſily penetrable; and leſt by the weight thereof, the ſpirit ſhould either become thick, or be ſuffocated; let them preſerve the body clean, by *Lotions*, *Frictions*, *exerciſes*, and *cloathings*; and corroborate their ſpirits by *lights*, and *fumes*; and bring it to be a pure and thin fineneſſe.

33. We muſt acquit and avert our mindes from all *multitudes*, and ſuch like paſſions, that we may attain to the ſimple truth? which indeed many Philoſophers are ſaid to have attained to in the *ſolitude* of a long time. For the minde by ſolitude, being looſed from all care of humane affairs, is at leaſure, and prepared to receive the gifts of the cœleſtial deities.

34. It is believed, and it is delivered by them that are skilful in ſacred things, that the minde alſo may be expiated with certain *inſtitutions*, and *ſacraments* miniſtred outwardly, as by *Sacrifices*, *Baptiſms*, and *Adjurations*, *Benedictions*, *Conſecrations*, ſprinklings of *Holy water*, by *annointings*, and *fumes*; not ſo much conſecrated to this, as having a natural power thus to do.

35. Moreover, the *Magicians* when they made any *confection*, either natural, or artificial, belonging to any ſtar; this did they afterward religiouſly *offer* and *ſacrifice* to the ſame ſtar: receiving not ſo much a natural vertue from the influence thereof, being opportunely received, as by that religious *oblation* receiving it divinely confirmed, and ſtronger, &c. —— Moreover to the cœleſtial and ætherial Gods *white ſacrifices* were offered: but to the terreſtrial, or infernal, *black* &c.

36. Moreover, we muſt petition for, and to the effectors of the thing deſired; *viz.* Such an *Angel*, *Star*, or *Hero*, on whom the office lies: but obſerving that our invocation on them muſt be made with due number, weight, and meaſure; and according to the rules delivered concerning inchantments.

37. *Conſecration* is a lifting up of experiments, by which a ſpiritual ſoul, being drawn by proportion and conformity, is infuſed into the matter of our works, according to the tradition of *Magical Art* rightly and lawfully prepared, and our work is vivified by the ſpirit of underſtanding. —— So in the *conſecration* of *water*, *fire*, *oyle*, *places*, *paper*, ſwords, &c. Let there be *commemoration* made, &c.

38. Who-

38. Whoſoever therefore thou art, who deſireſt to operate in *this faculty*, in the firſt place implore *God* the *Father*, being one; that thou alſo maieſt be one worthy of his favour: bee cleane within and without, in a cleane place.——— Waſh your ſelves oft, and at the daies appointed, according to the myſteries of number, put on cleane cloaths, and abſtaine from all uncleanneſſe, pollution, and luſt.——— Be not thou coupled to a polluted or menſtruous woman, neither to her who hath the Hemachoides, touch not an uncleane thing, nor a carkaſe.——— Thou ſhalt waſh, and annoint, and perfume thy ſelfe, and ſhalt offer ſacrifices.——— Further, perfumes, ſacrifice and unction penetrate all things, and open the gates of the elements, and of the heavens, that through them a man may ſee the ſecrets of God; heavenly things, and thoſe things which are above the heavens, and alſo thoſe which deſcend from the heavens, as Angels and Spirits of deep pits, and profound places, apparitions of deſert places, and doth make them to come to you, to appeare viſibly, and obey you.

39. Moreover, whatſoever thou operateſt, do it with an earneſt affection, and hearty deſire; that the goodneſſe of the heavens, and heavenly bodies may favour thee; whoſe favour that thou mayeſt the more eaſily obtaine; the fitneſſe of the place, time, profeſſion, or cuſtome, diet, habit, exerciſe, and name alſo do wonderfully conduce: for by theſe the power of nature is not onely changed, but alſo overcome. For a *fortunate place* conduceth much to favour.——— What place is congruous to each one, muſt be found out by his nativity, &c.

40. Make election alſo of *houres* & *daies* for thy operations. For not without cauſe *our Saviour* ſpake, *Are there not twelve houres in the day*, and ſo forth? For the *Aſtrologers* teach, that *times* can give a certaine *fortune* to our buſineſſes. The *Magicians* likewiſe have obſerved; and to conclude, all the antient verſe men conſent in this; that it is of very great concernment, that in what *moment* of *time*, and diſpoſition of the heavens, every thing whether naturall, or artificiall, hath received its being in this world: for they have delivered, that the firſt *moment* hath ſo great power, that all the courſe of

fortune dependeth thereon; and may be foretold thereby.

All these are not ashamed to shew themselves in English, ere this. I have onely now collected them here, and there (with a running hand) to the intent, that (at one view) it might be discerned; at least (by comparison) examined; whether these dignifications, qualifications, dispositions, preparations of *Magick* and *Astrologie*; be not onely so superstitious; as for conscience, and religion, to abhor them: but so ridiculous as for reason, and sense to deride them? And whether these their preparations, be not meer pollutions in themselves; and these their dignifications very vilifications, to natural, and moral men: and these their consecrations, be not utter abominations to God, and all good men? Nay, and whether the most damnable witches, have not been initiated, by such kind of preparative solemnities: and their most execrable witchcrafts operated, by such effectual ceremonies, as these; yea and they more fair seeming, then the fairest of them?

CHAP. XXV.

From the folly of Interrogations, and Elections.

WHether, besides the superstition, and vain curiosity; it be not extreme folly, and madnesse; to make observation, inquisition. election of dayes and hours (from a mans geniture, and the disposition of the stars) wherein to auspicate a businesse; be it greater, or lesse? Especially seeing the *directing Art* it self is not onely depraved commentitiously (as themselves confesse) by the arrogance, ambition, vainglory, covetousnesse, and deceitfulnesse of the *Artists*: but how are they able to vindicate it from a more commentitious invention, and idle speculation, or inspection (according to such *numbers*, *additions*, *substractions*, such *days*, *hours*, *minutes*, *scruples*, &c.) of such a *star*, or *planet*, in such a *positure*, or *aspect*; such a *conjunction*, *constellation*, *configuration*; such a *house*

houſe, ſuch a *Lord* of the *Aſcendant*, ſuch a *Lord* of the *Horo-ſcope*; ſuch a *ſignificator*, ſuch a *Promiſſor*, ſuch a *Peregrinator*, ſuch an *ambulator*, ſuch a *prerogator*, ſuch a *diſpoſitor*, ſuch an *E-miſſary*, &c. with ſuch *motions*, *congreſſions*, *profections*, *fortifi-cations*, *oppoſitions*, *corrections*, *rectifications*, *directions*, *elections*, &c. And how do they prove that ſuch fictions (not onely of things, but of names) at leaſt ſuch diſorderly confuſions of both, ſhould not onely be the Rulers ordaining, and ordering; but the rules of foreknowing and foretelling mens fates and fortunes, manners, actions, buſineſſes, ſucceſſes; fortunate or unfortunate, &c.? Is it not great imprudence then, for any to be here enquiring? And as great impudence for them to under-take to be here reſolving?

1. As concerning Fortune in general; If you would know whether your fortunateneſſe or infortunity, proſperity or ad-verſity ſhall be more, or leſſe; in the beginning, middle, or end of your life; in body, minde, name, goods, relati-ons, &c.

2. As concerning Religion; If you would know, whether you ſhall be of any Religion, or none; whether of a true, or of a falſe Religion; whether heretical, ſchiſmatical, hypocri-tical; whether conſtant, or wavering in Religion, &c.

3. As concerning marriage; If you would know whether you ſhall ever marry, or not; when, or about what age you ſhal marry; how many wives, or husbands, you ſhall have; whe-ther you ſhall get a wife eaſily, or after long and hard ſuit; which ſhall love firſt, or moſt, *ſc.* the husband the wife; or the wife the husband; whether you two ſhall live long together; and love mutually, equally, and conſtantly; whether your wife ſhall be a virgin, a widdow, or an harlot; be noble, or baſe; beautiful, or deformed; rich, or poor; faithful, or diſloyal; vertuous, or vitious; wiſe, or fooliſh; ſullen, or cheerful; frugal, or laviſh; ſubject or imperious; modeſt and ſilent, or light and loquacious; which of you twain ſhall die firſt, or the one bury the other, &c.

4. As concerning children; If you would know, whether your wife ſhall be fruitful, or barren; whether ſhe ſhall bring forth twins, or monſters; whether boys, or girls; when and under what conſtellations to lie with your wife; for the be-getting

getting of children male, or female; tall, or low of ſtature; fair, or deformed; healthful, or ſickly; dull, or witty; wiſe, or fooliſh; rude, or mannerly; long lived, or ſhort lived; whether your children ſhall be many, or few; dutiful, or ungracious; thriving, or prodigal, &c.

5. As concerning friendſhip; If you would know, whether your friend ſhall be true, faithful, uſeful, conſtant; or on the contrary; whether your enemies ſhall be potent, or impotent; noble, or baſe; ſecret, or open; reconcileable, or implacable; whether you ſhall have more enemies then friends; and your enemies more ready, and able to hurt; then your friends to help; whether your greateſt friends or enemies ſhall be aliens, or allies, &c.

6 As concerning honours; If you would know, whether you ſhall be honourable or deſpiſed; preferred, or diſgraced; abroad, or at home; whether you ſhall attain to honour, and preferment by the Princes favour, by wealth, by the mediation of friends, or by your own deſerts; whether your honours ſhall laſt, and how long, &c.

7. As concerning Magiſtery and Magiſtracy; If you would know what courſe of life you ſhall lead; publick, or private; military, or civil; liberal, or mechanick; when, under what conſtellation, and with what election to auſpicate, or enter upon your Science, Art, Trade, Occupation, Profeſſion, Office, Place, Calling; what ſhall be your advantage, or prejudice hereby, &c.

8. As concerning ſervants; Whether you ſhall live, or die a ſervant; whether you ſhall ſerve a good, or a bad maſter; when and under what planetary elections to go to ſervice, that ſo it may be both more eaſie, and beneficial, &c.

9. As concerning building; when, or according to what electional houſes of the heavens, to build your houſe on earth: ſo as it may ſtand firm againſt wind, and rain, eſcape fire, and be freed from rats, mice, &c.

10. As concerning husbandry; If you would know according to what ſydereal elections, to hire, let, plant, improve, plow, ſow, reap, &c.

11. As concerning commerce; If you would know when and under what fortunate poſition of the ſtarres; to buy and ſell

ſell, and gain by the bargain; what commodities will be cheap, or dear, and when; &c.

12. As concerning Riches; If you would know whether you ſhall waxe rich by inheritance, acquiſition, dead mens goods, merchandizing, other mens mony, by mines, woods, cattle, husbandry, finding of hidden treaſures, by offices, places, executorſhip, feoffeſhip, &c. Whether you ſhall get goods lawfully, or unlawfully; with eaſe, or induſtry; when your wealth will grow upon you, to what meaſure or value they wil amount, and how long they ſhall laſt: And whether you ſhall become poor by ſuertiſhip, compartnerſhip, contention, idleneſſe, luxurioufneſſe, unprudence, fire, water, winds, rots, murrains, thieves, robbers, plunderings, and whether your riches, or poverty ſhall be firſt, or laſt.

13. As concerning Laws, and Lawings; If you would know on what lucky day, or electional hour, to enter your ſuit: whether your advocate will be faithful and diligent in pleading your cauſe; and the Judge juſt; and whether win the day, or get the better of your adverſary, &c.

14. As concerning travelling; If you would know under what aſpects to begin your journey proſperouſly; whether it is ſafeſt to go by ſea, or by land; by night, or by day; with company, or without; on horſeback, or on foot; whether your journey ſhall be long or ſhort, your travel pleaſant, or tedious; your return ſafe and advantagious, &c.

15. As concerning wars; If you would know under what happy conjunction to raiſe your men, whether they ſhall be truſty and couragious; what weapons to make choice of; what fortunate day to appoint for the battle; where to take your ground; when to give the onſet; when to retreat; how to get the victory, &c.

17. As concerning things loſt or ſtoln; If you would know where they are, who is the chief, whether you ſhall recover your goods; and how improved, or impaired, &c.

18. As concerning ſports, and recreations; If you would know whether it is beſt to take your pleaſure within doors, or without; when to goe on hunting with ſport, and ſucceſſe; whether you ſhall win, or loſe, in playing at cards, dice, &c.

19. As concerning the minuteſt matters; If you would know

know with what auſpication, and election, to waſh your hands; kemb your head; cut your hair; pair your nails; put on new cloaths, greet a man, or meet a beaſt that is coming towards you, &c.

20. As concerning health, or ſickneſſe; If you would know which of theſe ſhall be firſt, or laſt; whether natural, or accidental; what degree of malignity is to be gathered from the hour of decumbency; whether the ſickneſſe, or diſeaſe be curable, and recoverable yea, or no; &c.

21. As concerning death; If you would know, whether it ſhall be natural, or violent; honourable, or ſhameful; abroad, or at home; ſuddain, or after long languiſhing; ſooner, or later: whether you ſhall die by juſtice, cruelty, treachery, and caſualty; by poyſon, peſtilence, ſword, famine, thunder, ſhipwrack, fire, water, beaſts, thieves, robbers, ſervants, children, neighbours, ſtrangers; by open or ſecret enemies, &c.

Beſides all theſe (and infinite ſuch like) ſpeculative interrogations, as touching auſpicating elections (common both to preſcribers and conſulters) there are, together with theſe conſtellations, certain practical configurations: as the fabrications of Images, ſtatues, pictures, *Taliſmanes*, idols (painted, molten, graven) under certain ſydereal conjunctions; for the repelling of things hurtful from you; and procuring of things helpful to you, *viz.* If you would drive away any venemous ſerpent, or noyſom beaſt; make the figure thereof in ſome certain matter, under ſome convenient conſtellation, and inſcribe thereupon the name of the ſigne aſcending, and the name of the thing you would expell, &c. And for the contrary effect, do it after a contrary conſtellation, &c. And obſerve the like, in alluring to love; or in provoking to hatred; in curing of diſeaſes, and procuring of health, &c. But by no means (ſo conſcientious, or cautious they are) aſcribe the effect to the Image; for that's (ſay they) idolatry, ſuperſtition, witchcraft: but to the conſtellation: and I pray, what's that? But I am weary with reckoning up (in part) things of ſo great folly; and of greater impiety. Onely I ask (not them, but the ſound, and ſober) if indeed they be not ſo? I mean, if the buſineſſe, and folly of the world (brought and ſought

ſought to be directed by the buſineſſe, and folly of an Art) be not very much repugnant to humane prudence; and to divine providence much more?

CHAP. XXVI.

From the conviction of Confeſſion.

WHether Magicians and Aſtrologers themſelves, have not plainly and plentifully, diſcovered and acknowledged, the vanity and impiety of Magick and Aſtrology? And whether it be not an Argument irrefragable againſt an Art, or operation: whenas the Arch-Artiſts are ſo far convinc't, as to confeſſe the pravity, and obliquity thereof themſelves? For who can more truly and fully ſet them forth, then they that have given themſelves over to ſtudy and practiſe them? How many things (of old, and of late) have been ſpoken (either through a ſpirit of recantation, a conſcience of conviction, or a fury of exclamation) by magicians, againſt Magick; and by Aſtrologers, againſt Aſtrology? Hear what one of them ſaith both againſt himſelf, and all the reſt; of what kind or ſort ſoever.

Whatſoever things have here already, and ſhall afterward be ſaid by me; I would not have any one *aſſent* to them: nor ſhal I my ſelf any further, then they ſhall be approved of by the *univerſal Church*, and the *Congregation* of the *faithful* —— Magicians, and thoſe who were the authors of this Art amongſt the Antients, have been *Chaldeans*, *Ægyptians*, *Aſſyrians*, *Perſians*, and *Arabians*; all whoſe *Religion* was perverſe, and polluted idolatry. We muſt very much take heed, leſt we ſhould permit their *errors* to war againſt the grounds of the *Catholike Religion*: For this was blaſphemous, and ſubject to the curſe; and I alſo ſhould be a blaſphemer, if I ſhould not admoniſh you of theſe things in this ſcience. Whereſoever therefore you ſhall find theſe things written by us; know that theſe things are

onely related out of other Authors, and not put down by us, for truth; but for a probable conjecture, which is allyed to truth; and an inſtruction for imitation in thoſe things that are true.——Of Magick I wrote (whilſt I was very young) three large books, which I called *Of Occult Philoſophie*; in which what was then, through the curioſity of my youth, erroneous, I now being more adviſed, am willing to have retracted, by this *Recantation*: For I have heretofore ſpent very much time and coſt in theſe *vanities*. At length I grew ſo wiſe, as to underſtand how, and by what reaſons I was bound to dehort others from this deſtruction. For whoſoever do not in the truth, nor in the power of God, but in the deluſions of Devils, according to the operation of the evil ſpirits, preſume to *divine*, and *prophecy*, and by *magical vanities*, exorciſms, inchantments, love-potions, allurements, and other deviliſh works and deceits, of Idolatry, exorciſing preſtigious things, and making oſtentation of phantaſms, boaſting themſelves to work miracles, preſently vaniſhing: all theſe, with *Jannes*, and *Iambres*, and *Simon Magus* ſhall be deſtinated to the torments of eternal fire.

The antient Philoſophers teach us to know the nature of the *genius* of every man, by ſtars, their influx, and aſpects, which are potent in the *nativity* of any one: but with inſtructions ſo diverſe, and differing amongſt themſelves; that it is much difficult to underſtand the myſteries of the Heavens by their directions, &c.

Cicero following the *ſtoicks*, affirms that the foreknowing of future things belongs onely to the Gods. And *Ptolomie* the Aſtrologer ſaith, that they onely that are inſpired with a deity, foretel particular things. To them *Peter* the *Apoſtle* conſents ſaying, *Prophecying is not made according to the will of man, but holy men ſpake as they were moved by the Holy Ghoſt.*

Take heed that you be not deceived by them that are deceived. Neither can the great reading of books direct you here, ſince they are but as riddles. How great writings are there made of the irreſiſtible power of *magical Art*, of the *Prodigious Images* of *Aſtrologers*, of the monſtrous tranſmutations of Alchimiſts, of the *bleſſed ſtone*, by which, *Midas*-like, all mettals that were touched, were preſently tranſmuted into Gold, or Silver. All which are found vain, fictitious, and falſe, &c.——What-

ſoever

ſoever the monſtrous *Mathematicians*, the prodigious *Magicians*, the envious *Alchymiſts*, and bewitching *Necromancers* can do by ſpirits.

See where their Faith is placed, where their hope is repoſed, who endeavour to ſubject the Elements, Heavens, Fate, Nature, Providence, God, and all things, to the command of one *Magician*: and ſeek for the preſervation of a kingdom from *Devils*, the enemies of publike preſervation; Saying in their heart with *Ochozias*, there is not a God in *Iſrael*, let us go and conſult *Beelzebub*, the God of *Achron*, &c.——— Are they not delivered over to a reprobate ſenſe, who deſire the certainty of ſecret counſels from the Devil, the father of lies: and hope for victory elſewhere, then from the *Lord of Hoſts?* ——— All theſe ungodly follies are wont to bring deſtruction to the admirers thereof: to which truly they who eſpecially confide, are made the moſt unfortunate of all men. ——— Surely it is unknown to theſe *Fools*, and *Slaves* of the Devil for to finde out things to come; and to pronounce truth concerning thoſe things which hang over our heads, and are occult, and from heaven portended unto men; and to effect things which exceed the common courſe of Nature, &c. ——— O Fools, and wicked! Who by theſe Arts would eſtabliſh a kingdom; by which formerly moſt potent Empires have fallen, and have been utterly overthrown.

It is now time to ſpeak of the *Mathematical diſciplines*, which are reputed to be the moſt certain of all other; and yet they all conſiſt not, but in the opinions of their own *Doctors*; to whom much faith is given; who alſo have erred in them not a little. Which *Albumaſar* (one of them) atteſts to us, ſaying; that the Antients, even ſince *Ariſtotles* time, have not plainly known the *Mathematicks*. For ſeeing all theſe Arts are chiefly converſant about the ſpherical, or round, whether figure, or number, or motion; they are forced at length to confeſſe, that a perfect round, or ſpherical, is no where to be found neither according to Art, nor according to Nature. And theſe diſciplines, although they have cauſed hereſies in the Church, few, or none; yet (as *Auguſtine* ſaith) they nothing pertain to ſalvation; but rather induce to errour, and recall from God: and (as *Hierome* ſaith) are not ſciences of piety.

This *Arithmetick* (vaine and superstitious) hath brought forth *Geomancy*, and divination, and cogging, dicing, or chancing, and whatsoever is of that sort of sortilegious numerals. Although almost all doe adopt *Geomancy* to *Astrologie*, because of the like judiciall way: and because they draw the power thereof not so much from number as motion. —Of this there have written among the Antients, *Haly*; among the moderne, *Gerardus Cremonensis*, *Bartholomeus Parmensis*, and one *Tundinus*. I also have written a certaine *Geomancy*, farre different from that of others: and yet not lesse superstitious, and fallacious; or if you will, let me say, not lesse lying then all the rest.

Neither do I think that to be passed over which the *Pythagoricks* did assert; and which others think that *Aristotle* himselfe believed: *sc.* that the *elements* of *Letters* doe possesse their certain *numbers*; out of which they did divine by the proper names of men: the numbers of the letters of every one being collected in summe; which compared, they gave to him the palme, whose summe exceeded the other; whether it was enquired about warre, or strife, or marriage, or life, or any other the like. —And there are, who by the same compute, promise themselves to finde out the *Horoscopes*: as I know not whom, one *Alchandrius* by name, an obscure Philosopher, hath delivered coneerning them.

Moreover I cannot easily say, what *Pythagoricall* mysteries, what *Magicall* powers, they dream to be in numbers; although divided of things themselves: yea and dare say, that the world could not have been created by God, but by those instruments and exemplars: and that the knowledge of all divine things are contained in *numbers*, as in a rule, of all, most certaine. Hence arose the heresies of *Marcus*, and *Magus*, and *Valentinus*, founded on numbers, and proceeding from numbers; who presumed themselves able to finde out, and declare divine religion, and innumerable secrets of the divine truth, by most frigid numbers. —All which are vaine, and feyned, and false; neither remaines there any thing of truth to these *Arithmeticians*, but an insensate and inanimate number: and yet they suppose themselves to play the part of a divine, or divining men, because they know how to number

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The *Aſtrologie*, which is *Aſtronomie* (or rather the *Aſtronomie* which is *Aſtrologie*) is wholly fallacious; and much more nugacious then the fables of *Poets*, whoſe Maſters (bold men in truth, and authors of prodigies) out of an impious curioſity, after their owne fancy, and above humane capacity (as if it were *Baſilides* the hereticke his *Abraxas*) fabricate the heavenly orbes; and depaint the meaſures of the ſtarres, their motions, figures, images, numbers, concents; as if they were but of late deſcended downe from heaven, and had been there converſant for ſome time: by which they imagine all things ſtand, are done, and may be knowne. And yet about theſe very things they are greatly diſagreeing among themſelves, and contrary, and repugnant one to another: ſo that I doubt not to ſay with *Pliny*, it plainly argues the inconſtancy of this Art, and that it is none: in that, teaching the very principles of it, one way thinke, or judge the *Indians*, otherwiſe the *Chaldeans*, otherwiſe the *Ægyptians*, otherwiſe the *Moors*, otherwiſe the *Jewes*, otherwiſe the *Arabians* otherwiſe the *Greekes*, otherwiſe the *Latines*; otherwiſe the ancient, otherwiſe the moderne Authors. For, treating of the number of the Spheres; *Plato*, *Proclus*, *Ariſtotle*, *Averroes*, and almoſt all the Aſtrologers before *Alphonſus*, a few only excepted, doe number *eight Spheres* only; yet *Averroes* and *Rabbi Iſaac* ſay, that *Hermes*, and ſome of the *Babyloni ans*, placed the *new orbe*, or *ninth ſphere*. To which opinion adhere, *Azarchelus* the *More*, and *Tebith*, and the ſame learned *Rabbi*, *Iſaac*, and *Alpetragius*; to which aſſent *Albertus* the *Almaine*, of his age (I know not for what famous enterprize of his) called the *Great*: and all they, who approve of the acceſſe and receſſe of motions. But the junior Aſtrologers now ſurmiſe, that there are *ten Orbes*; which *Albertus* himſelfe ſuppoſes *Ptolomie* alſo to have held. *Averroes* alſo ſuppoſes him to reckon up *nine*; when as in truth *Ptolomie* affirmes no more but *eight*. But *Alphonſius* ſometime following the judgement of *Rabbi Iſaac*, by ſurname *Bazam*, held *nine Spheres*: yet four yeeres after the edition of his Tables, adhering to the opinions of *Albubaſſen* the *More*, and *Albategni*, he recal'd himſelfe againe to *eight*. Alſo *Rabbi Abraham Avenezra*, and *Rabbi Levi*, and *Rabbi Abraham Zacutus*, do ſuppoſe there to be no moveable orbe above the eight:

and

and as touching the motion of the eighth Orbe, and of the fixed Stars, they are very various amongst themselves. For the Chaldeans and the Ægyptians affirm it to be carried with one motion onely: to whom assent *Alpatragius*, and of the modern *Alexander Aquilinus*. But the rest of the Astronomers, from *Hipparchus* to our times, say that it is carried about with many motions. The *Talmudisticall Iewes* assigne to it a double motion. *Azarchelis* and *Tebith*, and *Johannes Regiomontanus* have ascribed to it the motion of *Trepidation*, which they say is of accesse, and recesse; above the little circles that are about the head of *Aries* and *Libra*. But in this they differ among themselves: because *Azarchelis* saith, the moveable head cannot be distant from the fixt, more then ten parts. But *Tebith* saith, not more then four parts, with ten, and almost nine minuts. *Johannes Regiomontanus* saith, not more then eight parts: and therefore the fixed Stars not alwaies varying to the same parts of the world; but they conceive them sometime returning where they began. But *Ptolomy*, *Albategni*, *Rabbi Levi*, *Avenezra*, *Zacutus*, and (amongst the moderne) *Paulus Florentinus*, and *Augustinus Ritius* (very familiar to me in *Italy*) affirm the Stars to be moved alwaies and continually, according to the successions of signes. The latter Astronomers attribute a tripple motion to the eighth Sphere; one proper, which we have called that of *Trepidation*; which is compleated once in seven thousand yeeres: another which they call that of *Gyration*, from the ninth Sphere, whose circumvolution is not finished in lesse then forty nine thousand yeeres: the third, from the tenth Orbe, which they call the motion of the *First moveable*, or the motion of *Rapture*, or the *Diurnall*; which within a naturall day returns daily to his beginning. Furthermore they who attribut a double motion to the eighth Sphere, doe not all of them agree among themselves: For almost all the modern, and they who admit of the motion of *Trepidation*, doe argue it to be hurried along in a superiour Sphere: but *Albategni*, *Albubassen*, *Alfraganus*, *Averroes*, *Rabbi Levi*, *Abraham Zacutus*, *Augustinus Ritius*, doe think that the *Diurnall motion*, which others think to be the motion of *Rapture*, is not proper to any Sphere, but is done by the whole Heavens. And *Averroes* himselfe saith, that *Ptolomy* (in his book which

which he inscribed of *narrations*) doth deny the motion of *Gyration*. And *Rabbi Levi* saith, he thinks with *Averroes*, that the *Diurnall motion* is done by the whole Heavens. Again, they no more agree, about the measure of the motion of the eighth Orbe, and of the fixed Stars. For *Ptolomy* thinks that the fixed Stars are moved one degree in an hundred yeers. *Albategni* contends this to be done in sixty six *Ægyptian* yeers: To whom assent *Rabbi Levi*, *Rabbi Zscutus*, and *Alphontius*, in the correction of his Tables. *Azarchales* the *Moore* saith, they are moved one degree in seventy foure yeeres: *Hipparchus* in seventy and eight. Many of the *Hebrews*, as *Rabbi Iosue*, *Moyses*, *Maymonides*, *Rabbi Avenezra*, and after them *Hay Benrodam*, in seventy yeeres: *Johannes Regiomontanus*, in eighty yeers: *Augustinus Ritius* holds the middle betwixt the opinions of *Albategni* and the *Hebrews*; thinking that the fixed Stars are not moved one part of the Heavens, sooner then sixty yeeres; nor slower then seventy yeers. But *Rabbi Abraham Zscutus* (as *Ritius* tels us) testifieth out of the tradition of the *Indians*, that there are yet in Heaven two Stars Diametrally opposite one to the other; which, contrary to the order of signes, fulfill not their course in lesse then an hundred forty foure yeeres. Also *Alpetragus* himselfe thinks, that there are in the Heavens various motions, yet unknown to man; which if it be so, there may be Stars and bodies there, to which those motions may agree; which either men cannot discerne by reason of the exceeding altitude; or no Arts as yet have by observation found out. To which *Phavorinus* the Philosopher in *Gellius*, assents; in his oration against the *Genghliacks*. It therefore remaines to conclude, that no Astronomer as yet hath descended from Heaven, who could teach us the inerrant motion truely and certainly. Neither hath the true motion of *Mars* hitherto been known; which also *Johannes Regiomontanus* complaines of, in a certain Epistle to *Blanchinus*. Also one *Gulielmus de sancto Clodoaldo*, an excellent Astrologer, hath left written the errour of the same motion, in his observations two hundred yeers since and more; and none of the latter hath hitherto corrected either him or it. Moreover it is unpossible to finde out the true ingresse of the *Sunne* into the *æquinoctiall points*: which *Rabbi Levi* proveth by many reasons. But what should

we

we ſpeake of thoſe that are found out ſince; how the former have erred about them? For many, with *Tebith*, have thought the greateſt declination of the Sunne to be continually varied: when nevertheleſſe it is alwaies carried in one meaſure. Yet *Ptolomy* thought otherwiſe of it; and it wat otherwiſe found out by *Rabbi Levi*, *Avenezra*, and *Alphonſus*. In like manner, concerning the motion of the Sunne, and meaſure of the yeere, they have found it otherwiſe, then *Ptolomy*, and *Hipparchus* have delivered. Likewiſe, as touching the motion of the *Stage* of the Sunne, *Ptolomy* conceives one thing; but *Albategni*, and the reſt another. Moreover of the images, and conſiderations of the fixed Stars; the *Indians* have delivered their opinions after one manner, the *Ægyptians* after another, the *Chaldeans* another, the *Hebrews* another, the *Arabians* another, *Timotheus* another, *Arſatilis* another, *Hipparchus* another, *Ptolomy* another, and the *moderne* writers another. I paſſe by here to tell, how they befoole themſelves about the right and the left principle of the heavens; concerning which St. *Thomas Aquinas*, and *Albertus* the *Almaine*, two ſuperſtitious divines, while they ſeriouſly endeavoured to ſay ſomething, could finde nothing to ſay: neither could any man certainly ever finde out any thing. Moreover the *Galaxia*, or the *milkie circle*, what it is, the Aſtrologers are yet ignorant of. I alſo forbeare to lengthen my ſpeech about the *excentricks*, *concentricks*, *apicyeles*, *retrogradations*, *trepidations*, *acceſſes*, *receſſes*, *raptures*, and other motions, and circles of motions: ſeeing all theſe are not; are neither the workes of God, nor of nature: but monſters of the *Mathematicians*, and trifles of Feigners, derived from corrupt Philoſophy, and the Fables of Poets; to which nevertheleſſe, as it were to true things, and created by God, or eſtabliſhed in nature, theſe Maſters are not aſhamed to give ſo much Faith, as to referre unto theſe trifling vanities, as unto cauſes, whatſoever things are done in theſe inferiours: and ſay, that thoſe feined motions are the principles of all inferiour motions. Such Aſtronomers as theſe, *Anaximenes* his mayd hath opportunely caſtigated, by a ſaying not to be deſpiſed; for ſhe uſing to walke abroad with her maſter *Anaximenes*, who on a certain day going early out of his houſe to inſpect the Starres, while he was ſurely intent in looking

looking up to the heavens, he, unmindfull of the places ſite, fell ſuddenly into a ditch; then ſaid his mayd, I wonder Maſter upon what reaſon you ſhould perſwade your ſelfe that you can foreknow ſuch things as are in Heaven; when as you cannot foreſee thoſe things that are before your own feet. The ſame facetious paſſage is reported concerning *Thales Mileſius*; in like manner reproved by his hand-mayd *Treſſa*. And it is not unlike to theſe, that *Tully* ſaith; The Aſtrologers while they are ſearching after the coaſtes of Heaven, none of them perceives what is before his own feet. I my ſelfe of a child, have taken in this Art from my parents; and further, I have loſt much time, and labour in it: at length I have learned that this whole art, and every part of it, leaves you no other foundation, but meere toyes and figments of imagination. And it now irketh, and repenteth me of my labour loſt heretofore; and I did deſire to bereave my ſelfe of all memory, and uſe of it, and had long ſince caſt it out of my mind; nor would I ever have reaſſumed it, but that the violent intreaties of ſome potent ones (who are wont ſometimes to abuſe great & good wits, to unworthy artifices) had compelled me to fall upon it again; yea, and my own domeſticall utility did perſwade me, that I ought ſometimes to enjoy their folly, and to obſerve them with trifles, that ſo greatly coveted after trifles. I truly ſay trifles; for what elſe hath Aſtrologie, but meere triſles of Poets and Fables, and portentous figments, with which they faine the heavens to be fully ſtored? Neither doe any kind of men agree more together, then Aſtrologers and Poets doe; excepting that they diſſent about *Lucifer* and *Veſper*: the Poets affirming, that on what day *Lucifer* appeares before the Sunne riſing, on the ſame day it followes the Sunne ſetting; which almoſt all the Aſtrologers deny to be done, beſides thoſe who place *Venus* above the *Sunne*: becauſe thoſe Starres which are more remote from us, they ſeem in their riſing to riſe ſooner, and in their ſetting to ſet later. But this diſcord of Aſtrologers about the ſite of Stars and Planets, had I not now remembred it, I had paſſed it by: in as much as it belongs not to Aſtrologers ſo much as Philoſophers. For *Plato* after the Moon, places the ſecond Sphere of the Sunne (or the Sphere of the *Sunne* ſecond &c.) the ſame doe the *Ægyptians*, placing the *Sunne* be-

twixt the *Moon* and *Mercury*. But *Archimedes*, and the *Chaldeans* place the *Sunne* the fourth in order. *Anaximander*, *Metrodorus*, *Chius*, and *Crates* say, that the *Sunne* is the supreame of all, after which the *Moon*, and beneath these the rest errant, and inerrant. *Xenocrates* thinks that all the Stars are moved in one and the same superficies: and they discord no lesse about the magnitude and distance of the Sunne, the Moon, and the rest of the Stars. Neither is there any constancy of opinion amongst them about the Celestials, nor yet truth; neither is that any marvell, seeing the Heaven it selfe, which they search, is of all other most inconstant, and most replenished with trifles and fables; for the very *Twelve signes*, and the rest of the *Boreall* and *Australl* images, had never ascended up to heaven, but by Fables. And yet the Astrologers live by these Fables, and impose them upon others, and make a gain thereby. But the Poats in the mean while (the egregious inventors of them) grow poore, and hungry.

There remaines yet another species of Astrologie, which they call the *Divinatory*, or the *Judiciary*; which treats of the revolutions of the yeers of the world, of *nativities*, of questions, of elections, of intentions and cogitations, of vertues, or powers; for the foretelling, casting up, eschuing, or repelling the events of all things future; even of the secret dispositions of divine providence it selfe. Hereupon the Astrologers doe mart, or vent the effects of the Heavens, and the Stars, from yeers most remote, and before all memory of things, or the times of *Prometheus*, or (as they say) from the great *conjunctions* before the *Flood*. And they affirm that the effects, forces, motions of all living creatures, stones, metals, herbs, and whatsoever things in these inferiours, doe flow from these same Heavens, and Starres, and doe altogether depend upon them, and may be searched out by them. Verely these are incredulous men, and not lesse impious, in not acknowledging this one thing, that God had already made the Herbs, Plants, and Trees, even before the Heavens and Stars. Moreover, the most grave Philosophers, as *Pythagoras*, *Democritus*, *Bion*, *Favorinus*, *Panætius*, *Carneades*, *Possidonius*, *Timæus*, *Aristoteles*, *Plato*, *Plotinus*, *Porphyrius*, *Avicenna*, *Averroes*, *Hippocrates*, *Galenus*, *Alexander Aphrodisæus*, *Cicero*, *Seneca*, *Plutarch*,

and

and many more, who have ſearched the cauſes of things from every Art and Science; yet never remit us to theſe Aſtrologicall cauſes: which although they were cauſes, yet becauſe they plainly knew not the courſes of the Stars, and their forces (which is a thing moſt known to all wiſe men) they therefore cannot give a certain judgement of their effects. Neither are there wanting among them (as *Eudoxus*, *Archelaus*, *Caſſandrus*, *Heychilax*, *Halicarnaſſæus*) moſt skilfull *Mathematicians*, and many other modern and moſt grave Authors, which confeſſe, that it is impoſſible that any thing certain ſhould be found out concerning the ſcience of ſuch judgements: both becauſe of innumerable other cauſes cooperating together with the Heavens, which muſt be attended together; for ſo *Ptolomy* bids: as alſo becauſe very many occaſions doe hinder them; as namely cuſtomes, manners, education, ſhame, command, place, geniture, blood, meat, liberty of mind, and diſcipline; ſeeing theſe influxes compell not (as they ſay) but incline. Furthermore, they who have preſcribed the rules of judgements, doe for the moſt part determine ſuch diverſe and repugnant things of the ſame matter; that it is impoſſible for a prognoſticator to pronounce any thing certaine, from ſo many, and ſo various, and diſſonant opinions; unleſſe there be in him ſome intrinſicall ſenſe of things future, and occult; or ſome inſtinct of preſage, or rather occult and latent inſpiration of the Devill, by which, among theſe he may be able to diſcerne, or may be induced by ſome other way, to adhere now to this, now to that opinion: which inſtinct whoſoever wanteth, he (as *Haly* ſaith) cannot be a Tel·troth in Aſtrologicall judgements. Wherefore now, Aſtrologicall prediction muſt conſiſt not ſo much of Art, as by a kind of obſcure, lot, or chance of things. And as in the books, or games of Lottery, ſometimes ſuch an one is drawn forth, as ſpeaks truth, and hits right; yet not by art, but by chance; ſo it is by chance, and not by art, that vaticinations come forth truely either from the mind, or the mouth of an Aſtrologer. To which *Ptolomy* atteſts ſaying, the ſcience of the Stars is from thee and from them: meaning, that the prediction of things future and occult, is not ſo much from the obſervation of the Stars, as from the affections of the mind. Therefore is there no certainty of this Art,

but it is convertible to all things, according to the opinion which is collected by conjectures, or imagination, or an imperceptible ſuggeſtion of Devils, or ſome ſuperſtitious lot or chance. This art therefore is no other then a fallacious conjecture of ſuperſtitious men, who through the uſe of long time, have made a ſcience of uncertain things: in which, for the beguiling men of their money, they may deceive the unskilfull, and may alſo be deceived themſelves. And if the Art of theſe men be true, and be underſtood by themſelves, whence then bubble out ſo many and ſo great errors in their prognoſtications? But if it be not ſo, doe they not vainly and fooliſhly, and impiouſly, to profeſſe a ſcience of things, that are not, or not underſtood? But the more cautelous of them pronounce not upon futures, ſave obſcurely: and ſuch as may be applied to every thing, and time, and Prince, and Nation. Out of a verſatile artifice, doe they feyne ambiguous prognoſticks; and after that any of them ſhall happen, then doe they gather the cauſes thereof; and after the fact or effect, then doe they eſtabliſh old vaticinations with new reaſons; to the intent they may ſeem to have foreſeen. Juſt as the interpreters of dreames, who when they have a dream underſtand nothing of it for certain: but after that ſomething is hapned unto them, then doe they adopt the dream to that which hapned. Furthermore, ſeeing it is impoſſible, in ſuch a variety of Stars, but to finde ſome of them well, ſome of them ill poſited; hereupon they take occaſion of ſpeaking what they pleaſe; and to whom they will they predict life, health, honours, riches, power, victory, ſoundneſſe, off-ſpring, marriage, Prieſthood, Magiſtracy, and the like: but if they be ill affected to any, to them they denounce deaths, hangings, reproaches, deſtructions, baniſhments, barrenneſſe, deſolation, calamities, &c. not ſo much out of a wicked art, as out of wicked affections, drawing on to deſtruction thoſe men that are credulous to theſe impious curioſities: and oft times committing among themſelves both Princes and people, in deadly ſeditions and warres. If that Fortune fall in with their prognoſticks; and among ſo many ambiguous things, if that one or other of them happen to be true, it is a wonder then to behold how they briſtle, being creſt-ſwolne; and how moſt inſolently they predicate their

own

own predictions. But though they lie daily, and be convinced of lying, then they excuſe it by blaſphemy, or cover one lie with another, ſaying, a wiſe man ruleth over the Stars: when as in truth, neither doth a wiſe man overrule the Stars, nor the Stars a wiſe man, but it is God that ruleth over them both; or elſe they ſay, that ſome ineptitude, or incapacity of the receiver hindred the celeſtiall influxes. And they are angry at them who require any further faith, or proofe. Notwithſtanding theſe *circulators* finde Princes and Magiſtrates that believe them in all things, and adorn them with publique ſtipends: when as indeed there is no kind of men more peſtilent to a Commonwealth, then thoſe that ſpread vaticinations, and promiſe things future from the Stars, and inſpected Ghoſts, from dreams, and ſuch like artifices of divination. Beſides they are men alwaies offenſive or abominable to *Chriſt*, and to all that truly believe in him. Of whom *Cornelius Tacitus* complaineth, ſaying, The *Mathematicians* (for ſo they vulgarly named them) are a kind of men trecherous to Princes, and deceitfull to thoſe that give credit to them; they have alwaies been prohibited our City, and yet we could never have them expelled thence. Yea and *Varro*, a grave Author, teſtifieth, that the vanities of all ſuperſtitions have iſſued from the boſome of Aſtrologie. There was in *Alexandria* a Tribute which the Aſtrologers uſed to pay, called *Blacenominon*, for the folly of it; becauſe by an ingenuous folly they got their gain; and becauſe that none but fooles and raſh men uſed to conſult them. For if from the Stars be mens lives and fortunes, why feare we? why are we troubled? Rather let us leave theſe to God, and the Heavens, who neither can erre nor doe evill. And ſince we are but men, let us not be over wiſe in high matters, and more then is meet, and above our powers; but only ſo far forth as behooveth humane creatures. And moreover, in as much as we are Chriſtians, let us leave to *Chriſt* the houres, and to *God* the *Father* the moments, which he hath put in his own power. But if our life and fortune be not from the Starres, then doth not every Aſtrologer run in vaine? But there is a kind of men ſo timerous and credulous, which (like as children doe their Goblin tales) more believe, and are more affraid of thoſe things that

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are not, then those that are: and by how much a thing is lesse possible, they feare it the more; and by how much it is lesse like to truth, so much the more firmly doe they believe it: who truely, if there were no Astrologers and Diviners, would die for hunger. And the foolish credulity of these men, forgetfull of things past, and negligent of things present, and headstrong upon things future, doth so favour these deceivers, that whereas in other men the faith of the speaker is rendred or suspected by one lie, that all the rest of truths are thereby obscured? on the contrary, as concerning these lying Masters, one fortuitous truth must get credit even to notorious lies. To which truely they who trust most, are rendred of all men the most unhappy. As these superstitious vanities are wont to bring destruction to their observers; which antiquity witnesseth in *Zoroastes*, *Pharaoh*, *Nebuchadnosor*, *Cæsar*, *Crassus*, *Pompey*, *Diotherus*, *Nero*, and *Julian* the Apostate: who as they were most addicted to these toyes, so they perished most miserably in the confidence of them. And to whom the Astrologers had promised all things fortunate and joyfull; all things fell out most dolefull and unfortunate: as to *Pompey*, *Crassus*, and *Cæsar*; to none of whom they promised other, then that they should die old, at home, and with glory; and yet every one of them perished miserably, and untimely. Verily this is a pertinacious and preposterous kind of men, who professe themselves to foreknow things future; and yet are ignorant of things past and present: and while they professe themselves to all men, that they can declare all things, although most occult, yet very often they know not what is done in their own houses, in their own beds. Such an Astrologer *More* the *Englishman* taxes in this handsome Epigram.

Thou aery Prophet! to whom every Starre
Opens it selfe, and straight way makes a warre,
Of each mans future Fate. Thou hast a wife
That ope's herselfe to all; she is so rife.
This the Sunne sees, and all the Stars; and yet
Not one of them forewarneth thee of it.
Saturn's *aloofe, as blind as e're; nor can*
Though nigh, discerne betwixt a stone and a man.

The

The beauteous Moon *can with her bashful eye,*
Being a virgin, a virgin only spie,
Jove *heeds* Europa, Mars, Venus; Venus Mars;
Sol *looks to* Daphne; *and* Mercury *to* Heres,
Hence thy wifes Loves to thee they make not known;
They have enough to do, to tend their own.

Moreover, it is known to all, how the *Jews*, *Chaldeans*, *Ægyptians*, *Persians*, *Arabians*, do dissent in the very rules of the Judiciary way: and how *Ptolomie* reflecteth the whole Astrologie of the Antients: and as *Avenrodam* defends him; so *Albumasar* inveighs against him. And all these doth *Abraham Avenezra the Hebrew* lash. To conclude, *Dorotheus*, *Paulus*, *Alexandrinus*, *Ephestion*, *Maternus*, *Homer*, *Tebith*, *Alchiudus*, *Zahel*, *Messahalla*, and almost all the rest conceive and think otherwise. And since what they say, they cannot prove to be true; they only defend themselves by way of experiment: neither do they all of em unanimously agree even about that. Neither do they differ lesse about the *proprieties* of the *houses*, out of which they prole the predictions of all events: which *Ptolomie* assignes one way, *Heliodorus* another, *Paulus* another, *Manlius* another, *Maternus* another, *Porphyrius* another, *Abentagel* another, the *Egyptians* another, the *Arabians* another, the *Greeks* and *Latines* another, the *Antients* another, the *Modern* another. And for as much as it is not evident amongst them, after what manner they ought to constitute the beginnings, and the ends of those *houses* since the Antients fabricate them after one fashion, *Ptolomie* after another, *Campanus* after another, *Johannes Regiomontanus* after another: whence it comes to pass, that they themselves by their own observations, do diminish all faith and credit to themselves; in that divers of them do ascribe divers properties to the same places; and not only so, but beginnings also, and ends. An impious kind of men! who attribute those things to the stars, that are belonging to God alone: and do make us free-born, to be the stars born slaves. And whereas we know that God created all things good; they deliver that there are certain stars malevolous, and authors of wickednesses, and of evil influxes: not without the greatest injury of God, and the heavens, that may be, defining that in those cœlestials and in that divine Senate, evils, and wickednesses are decreed to be done

done. And impute wholly to the ſtars, whatſoever is committed by us, through the fault of our own will; and what may fall out againſt order in nature, through the fault of the matter. Yea they fear not to teach moſt pernicious hereſies, and infidelities; namely, while they prophe ſſe with impious temerity, that the gift of Prophecy, the power of Religion, the ſecrets of Conſcience, the command over devils, the vertue of miracles, the efficacy of ſupplications, and the ſtate of the life to come, do all depend upon the ſtars, are vouchſafed by them, and may be known from them. For they ſay, that the ſtar of the *Twins* aſcending, with *Saturn*, and *Mercury* joyned under *Aquarius*, in the ninth coaſt of heaven, a Prophet muſt be born: and that therfore the *Lord Chriſt* was excellent in ſo many mighty works becauſe in the ſame place, he had *Saturn* in *Gemini*. Alſo the ſects of Religion, over which they place *Jupiter* as chief patron, they diſtribute by commixtion of other ſtars: ſo as *Jupiter* with *Saturn*, ſhould make the Religion of the *Jews*; with *Mars* of the *Chaldeans*; with *Sol* of the *Egyptians*; with *Venus* of the *Saracens*; with *Mercury* of the *Chriſtians*; with *Luna*, that of *Antichriſt*, which they ſay is yet to come. And that *Moſes*, from Aſtrological rules and reaſons, inſtituted the *Sabbath* of the *Jews*, to be obſerved as a Religious day: and that the *Chriſtians* therefore do erre in not reſting from labour, and keeping holy day on the *Jewiſh Sabbath*, ſeeing it is *Saturns* day. Alſo they think that the fidelity of every one, towards men, or towards God, and profeſt Religion, and ſecrets of Conſcience, may be deprehended from part of the Sun, and from the third, ninth, and eleventh houſes of heaven: and they delive ing many rules of foreknowing the thoughts, and as they ſay, the intentions of men. And they ſet up the cœleſtial configurations as the cauſes of the very miraculous works of divine omnipotence; as namely, of the *univerſal flood*, of the *Law* given by *Moſes*, and of the *virgins* child-birth: and they fable, that the death of *Chriſt* the Redeemer of man-kind, was the work of *Mars*: and that *Chriſt* himſelf, in his miracles, uſed the election of hours, in which the *Jews* could not hurt him, while he went up to *Jeruſalem*; and therefore he ſaid to his *Diſciples* diſwading him, *are there not twelve hours of the day?* They ſay moreover, that whoſoever hath *Mars* happily placed in a new houſe of heaven;

ven; he ſhall, by his ſole preſence, expel devils out of the poſſeſſed. And he that ſhall make ſupplication to God, the *Moon* and *Jupiter*, with the *Dragons head*, being conjoyned in the middle heaven; ſhall obtain all things, whatſoever he ſhall ask. And further, that the felicity of the life to come is beſtowed by *Jupiter* and *Saturn*. And that if any man in his geniture, hath *Saturn* happily conſtituted in *Leo*; his ſoul, after this life, being freed from innumerable miſeries, ſhall paſſe to heaven, the firſt beginning of its original, and be applyed to the Gods. But for all this, to theſe execrable fopperies, and pernicious hereſies *Petrus Apponenſis*, *Roger Bacon*, *Guido Bonatus*, *Arnoldus de nova villa*, Philoſophers; and *Alyanenſis*, a *Cardinal*, and a Theologue, and divers other *Doctors* of a Chriſtian name (not without an infamy of hereſie) do ſubſcribe: yea and dare teſtifie, and defend, that they have experienced theſe for truth. But *Johannes Picus Mirandula* of late yeers, hath written againſt *Aſtrologers*, in twelve Books; and that in ſo great copiouſneſſe, that ſcarce any argument hath eſcaped him: as alſo with ſo great efficacy; ſo that hitherto, neither *Lucius Balnutius*, an eager propugnator of Aſtrologie, nor yet any other defender of this Art, could ſave it from thoſe reaſons, that *Picus* hath brought againſt it. For he proveth, by moſt ſtrong arguments, it to have been the invention not of men, but of Devils. Which ſelf-ſame thing *Firmianus* ſaith; by which they have endeavoured to aboliſh all Philoſophie, Medicine, Laws, and Religion, to the utter extermination of man-kind. For firſt, it detracts from the faith of Religion, it extenuates miracles, it takes away providence: while it teaches that all things come to paſſe by the force of conſtellations, and that they doe depend by a fatal neceſſity upon the ſtars. Moreover it patronizes vices, excuſing them as deſcending from heaven upon us. It defiles and overthrows all good Arts; eſpecially Philoſophie; traducing cauſes from true reaſons, to fables; and Medicine in like manner, turning from natural, and effectual remedies, to vain obſervations, and perverſe ſuperſtitions, deſtructive both to body and minde. Further, it utterly undoes Laws, manners, and whatſoever Arts of humane prudence: while it would have Aſtrologie onely conſulted, at what time, after what maner, and by what means any thing is to be done; as if it alone, drawing its authority over all down from heaven; did hold the ſcepter over life,

manners, and all both publike and private matters; and as if all other things were to be reputed vain, that did not acknowledge it for patron. Indeed an Art most worthy for devils to professe from the first, to the deceit of man, and dishonour of God. Moreover the heresie of the *Manichees*, wholly taking away all liberty of will, flowed not elswhere, then from the Astrologers false opinion, and doctrine of Fate. From the same fountain also sprung the heresie of *Basilides*, who pronounced 365. heavens, made of one another by succession and similitude, and the ostension of these to be the number of the dayes of the yeer (or the number of the days of the yeer to be the ostension of these) assigning to every one of them certain principles, and vertues, and Angels, and feigning names for them: but the chief of them all is *Abraxas*; which name, according to the Greek letters, containeth in it 365. which namely are the local portions of those heavens commentitiously divised by it. These things are therefore shown, that ye may know, that Astrology is the begetter of hereticks. Furthermore, as all the most eminent Philosophers do explode this divinatory Astrologie: so *Moses*, *Esaias*, *Job*, *Jeremias*, and all the other Prophets of the old Law, do detest it. And of the Catholike Doctors, *Augustin* censures it as meet to be expelled Christian Religion; *Hierome* disputes it to be a kinde of Idolatry; *Basil*, and *Cyprian* do deride it; *Chrysostome*, *Eusebius*, and *Lactantius*, do refute it; *Gregory*, *Ambrose*, and *Severianus* inveigh against it; the holy *Toletane Counsel* forbids, and damns it; also it was anathematized in the Synod of *Martin*, and by *Gregory* the younger, and by *Alexander* the third, Popes; and was punished by the civil Laws of the Emperours. Among the antient *Romans* under *Tiberius*, *Vitellius*, *Diocletian*, *Constantine*, *Gratian*, *Valentinian*, and *Theodosius* the Emperours, it was prohibited the City, ejected, and punished; and by *Justinian* himself condemned capitally, as is manifest in his *Code*.

This place admonishes me to speak of the other Arts of divination, which yield vaticinations not so much by observation of the cœlestials, as of inferiour things, having a certain shadow, or imitation of the cœlestials: that they being understood ye may the better know this *Astrological Tree*, from which do fal such fruit; and from which, as a *Lernæan Hydra*, a beast of many heads is generated. Amongst the arts therefore that are

hasty

hasty to divine for their own gain, *Physiognomy*, *Metoposcopy*, *Chiromancy*, *Aruspicy*, the *Speculatory*, & the *Oniroceritical*, which is the interpretation of dreams, and the *Oracles* of the *furious*, here challenge their seat. Now all these artifices are of no solid doctrine, neither do consist of any certain reasons but inquire of occult things, either by fortuitous lot, or agnition of spirit, or certain appearing conjectures, which are taken up from quotidian observations of long time. For all these prodigious arts of divination are wont to defend themselves no other way, but by the title of experience, and to extricate themselves out of the bonds of objections; so often as they teach or promise any thing above faith, and beside reason. Of all which it is thus commanded in the Law; *There shall not be found among you any one that maketh his son, or his daughter to passe through the fire, or that useth divination, or an observer of times, or an inchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizzard, or a Necromancer. For all that do these things are an abomination unto the Lord.*

Physiognomy, following from the inspection of the whole body, presumeth it can by probable signs attain to know, what are the affections of body, and mind, and what a mans fortune shall be: so far forth as it pronounceth him *Saturnial*, or *Jovial*; and him *Martial*, or *Solar*; another *Venereal*, *Mercurial*, or *Lunar*: and collecting their *horoscopes* from the habitude of the body; and from affections transcending, as they say, by little and little, unto causes namely Astrological; out of which they afterward trifle as they list.

Metoposcopy, out of a sagacious ingenie, and learned experience, boasts her self to foresent all the beginnings, the progresses, and the ends of men; out of the sole inspection of the *forehead*: making her self also to be the pupil of Astrologie.

Chiromancie feigns *seven mounts* in the *palm* of the *hand*, according to the number of the seven *Planets*; and supposes it can know from the *lines* there to be seen, what a mans complexion is, what his affections, and what his fortune, &c.——But we need no other reason to impugn the error of all these Arts, then this self-same, namely, that they are void of all reason. Yet very many of the Antients have written of these, &c.—— But they all can deliver nothing beyond conjectures, and observations of experience. Yet, that there is not any rule of truth to these conjectures, and observations is manifest from this; because they are voluntary figments; and upon which their teachers, even of equal learning and authority, are not agreed.—— But this trifling kind of men is wont so to

doat through the instinct of devils, drawing them from error into superstition, and from this by degrees into infidelity.

To the art of *Augury* they make faith, who teach that certain lights of presagition do descend from the cœlestials, upon all those inferior living creatures: as certain signes constituted in their motion, site, gesture, going, flight, voice, meat, colour, work, event: by which, as by a certain ingraffed hidden force, and firm consent, they so agree with the cœlestial bodies, with whose powers they are affected; that they can presage all things whatsoever that the cœlestial bodies intend to do, whereupon it is manifest, that this divination followes not, but from conjectures, partly taken from the influences of the stars, as they say: and partly from certain parabolical similitudes: then which nothing can be more fallacious Wherefore *Panætius*, *Carneades*, *Cicero*, *Chrysippus*, *Diogenes*, *Antipater*, *Josephus*, and *Philo*, have derided it; the *Law*, and the *Church*, hath condemned it.

They who endeavour to perswade that nothing is dream't in vain say; that like as the cœlestial influxes do produce divers forms in corporal matter: so from the same influxes in the phantastical faculty, which is organical, there are phantasms impressed by the cœlestial disposition, consentaneous to the producing any kind of effect; especially in Dreams; because the mind is then more freed from the body, and external cares, and so receives those divine influxes more freely: whence it comes to passe that many things are made known in dreams to men sleeping, which are concealed from them waking. By this reason chiefly they labour to reconcile an opinion of truth to dreams: and yet of the causes of dreams, both intrinsical, and extrinsical, they do not all of them agree in one opinion, &c.—— Of dreams nothing is delivered but meer dreams, &c.

To these dreamers, we may number those, who give a faith of divinity to the vaticinations of madmen: and think they have attained to a divine prescience of things to come, who have lost all knowledge of things present, all memory of things past, together with all humane sense: and that mad men, and sleepers see those things, which wise men and waking are ignorant of: as if God were neerer to them then to the sound, watchful, intelligent, and premeditating. In truth, they are unhappy men, who believe these vanities, and obey these impostures; who cherish these kind of artificers, and submit their wits, and faith, to these their vain delusions.

All these artifices of divination have their rooting, and foundation

tion in *Astrologie*. For whether the body, the face, or the hand be inspected; whether a *dream*, or a *prodigie* be seen; whether an *auspicie*, or a *Fury* be inspired; they consult to erect a figure of Heaven; out of whose tokens, together with conjectures of similitudes & signs, they hunt for opinions of things signified, and so all Divinations challenge to themselves the Art, and use of *Astrologie*; and confesse this to be as it were the key to the necessary knowledge of all secret things. Wherefore, all those arts of divination, how far they are from truth they plainly discover themselves in this; in that they use principles so manifestly false, and feigned by a poeticall temerity: which neither are, nor have been, nor ever shall be; yet are they made the causes, and signes to which all events of things are to be referred, contrary to all evident truth.

Magick is so neer joyned to, and of affinity with *Astrologie*; so that he who professeth Magick without Astrologie, doth nothing, but erreth altogether.

There is an Art given to mortal men, whereby they might generate certain latter things, not partaking of truth, and divinity, but might deduce certain images like unto themselves: and Magicians, most audacious men, have gone so farre to perpetrate all things, that old and strong *Serpent*, the promiser of Sciences, especially favouring them, that they, like to him, Apes, have endeavoured to emulate both God and nature.

To such a height of madnesse some of the Magicians are grown, that from diverse constellations of the Stars, through internals of times, and by a certain reason of proportions, being rightly observed, they think that a fabricated image of the heavenly creatures may with a becke receive the spirit of life and understanding, whereby it may answer those that consult it, and reveale the secrets of hidden truth. Hence it is plain; that this *naturall Magick* sometimes enclined towards *Goetie* and *Theurgie*, is insnared very often in the wiles and errours of evill spirits.

Of ceremoniall Magick there are two parts, *Goetie* and *Theurgie*. *Goetie* unfortunately began by the commerce with unclean spirits, compacted of the rites of wicked curiosity, unlawfull charms, and deprecations, is exerated, & banished by the verdicts of all Lawes. ——These are they who carry about them familiar spirits——doe feigne themselves to prophecy.——Some of them study to call and compell evill spirits adjured by some certain powers, especially of divine names, &c.——Others most wicked, and by mischiefe detestable, and to be punished with all fires, submit themselves to devils,

sacrifice

ſacrifice to them, and adore them, and are become guilty of idolatry, and the vileſt abaſements; to which crimes if the former be not obnoxious, yet they expoſe themſelves to manifeſt dangers. For even compelled divels doe watch, to the intent they may alwaies deceive us in our errours. From this Sect (or rather ſinke) of the *Goeticks* have iſſued all theſe books of darkneſſe, &c.—— excogitated by men of deplored wits— Which books to him that more acutely looks into them, and into the canon of their precepts, the cuſtome of rites, the kind of words, and characters, the order of extruction, and the inſulſate phraſe, doe openly bewray themſelves, to containe nothing elſe but mere toyes, and impoſtures; and to be pulcht up in latin Hims by the forlorne artificers of perdition, ignorant of all ancient Magick, out of certain profane obſervations, mixt with the ceremonies of our religion, many unknown names and ſeales inſerted; that they might terrifie the rude and ſimple, and be an amazement to the ſenceleſſe, and ſuch as know not good Letters.—— But this is the reaſon why theſe *Goeticks* onely make uſe of evill ſpirits; becauſe good Angels will hardly appeare; for they expect the command of God, and aſſemble not but with men of clean heart, and holy life; but the evill ones eaſily exhibite themſelves to be invoked, falſly favouring, and belying a divinity, are alwaies at hand, to deceive by their ſubtilty, to the intent they may be worſhipped and adored.

Many think that *Theurgie* is not unlawfull, as if this were governed by good Angels, and a divine power: when as very often under the names of God, and Angels, it is obſtringed with the fallacies of evill ſpirits.—— Of this ſchoole are the art *Almadel*, the art *Noterie*, the *Pauline* art, the art of *Revelations*, and many more of the ſame ſuperſtition; which are ſo much the more pernicious, as to the unskilfull they ſeem the more divine.

The *Cabalie* is an art (as is reported) very ancient, and yet the name hath not been known among Chriſtians but of later times.—— This art of *Cabalie*, which the *Hebrews* ſo boaſt of, I ſometimes have ſearched with much labour; and I finde and confeſſe it to be nothing elſe but a meer *rapſodie* of ſuperſtition, & a certain *theurgicall* magick, but if proceeding from God (as the *Jews* boaſt) it any whit conduced to the perfection of life, to the ſalvation of men, to the worſhip of God, & to the underſtanding of the truth, verily that *Spirit of truth*, which (the *Synagogue* rejected) came unto us to teach us all truth, would not have concealed it from his Church until theſe laſt times,

which

which truly knoweth all things that are of God.—But that we try, and see, that by the revolutions (as they call them) of this art, wonderful sentences of great mysteries are wrested out of sacred Letters; the whole is nothing else; but a certain playing upon Allegories; which idle men, busied in every letter, point and number (which this tongue, and the manner of writing easily suffer) do feign & reseigne at their pleasure.——Therefore this *Cabalie* of the *Iewes* is nothing else but a certaine pernicious superstition, which collecteth, divideth, transferreth words, and names, and letters scatteringly placed in the Scripture; and as they list making one thing of another, they dissolve the parts of truth, the speeches, the inductions, and making parables here and there of their own fictions, they would adopt unto them the words of God, defaming the Scriptures, saying, that their figments do consist of them, they calumniate the Law of God by their impudently extorted supputations of dictions, syllables, letters, numbers; they attempt to inferre violent and blasphemous proofe of their perfidiousnesse. Furthermore, being puft up with these trifles, they boast themselves to finde out, and to know the ineffable mysteries of God, and secrets that are above the Scriptures; by which they are not ashamed to lie with great boldnesse, and without blushing, that they themselves can prophecy and work miracles and mighty works.

But let us return unto Magick, parcell whereof is the artifice of prestigious things, that is, of illusions; which are only done according to appearance, by which Magicians shew phantasms, play many miracles by circulatory frauds, and cause dreams: which is done not so much by *Goeticall* incantations, imprecations, and deceits of devils; as also by certain vapors of perfumes, lights, *phylires*, *collyries*, alligations, and suspensions; and besides by rings, images, glasses, and such like drugs and instruments of magicall art, and by a naturall and celestiall vertue. Also many things are done by a prompt subtlety and industry of hand; of which sort we see some are done daily by Stageplayers and juglers, which therefore we call *Chirosophists*, that is, slight-handed.——And now, by what hath been said, it is plaine, that Magick is nothing else but a collection, or compact of idolatry, *Astrologie*, and superstitious Medicine. And now also there is, by *Magicians*, a great company of *Hereticks* risen up in the Church, who as *Iannes* and *Iambres* resisted *Moses*, so have they resisted the *Apostolicall* truth.

All this is uttered against them by one *Arch magician*, I mean *Cornelius Agrippa*: not a little to the like effect might be collected out

of

of another of them, namely *Johannes Trithemius*; yea undoubtedly, he that had but the opportunity to peruse their Authors (old, and of late) needs for their confutation, to urge them with no more, then their own confession. Onely I would aske of them this one thing, what doe they think of this one Magician, for this one act of his? Whether doe they conceive him (in charity) to have thus confessed, retracted, recanted, repented returned? &c. or, doe they uncharitably account him for it, to be humorous, cynicall, satyricall, invective, distracted, mad, malecontent, &c? And whether for this one undertaking of his will they have him called a *Philosopher*, a *Dæmon*, an *Heroe*, a *God*, *all things*, or nothing? Does not he himselfe tell us, what kind of censure he suspects from all kinds of *Mag-astro-mancers?* Alas (quoth he) with how many of their machinations will they oppugne me? with how many devices will they assaile me? with what ignominies will they persecute me? —— The impious *Mathematician* will prescribe me both earth and heaven —— The sortilegious *Pythagorist* will suppute for me unlucky numbers. The pointing *Geomantick* will cast unhappy figures, and project for me a prison, and sorrow.——The *Fatall Astrologers* will threaten any hanging, and by a slippery turning of the heavens, inhibit my ascent to the Gods above. The menacing *Diviner* will ominate all manner of evill to me. The importunate *Physiognomist* will defame me for frigide, and insufficient. The doting *Metoposcopist* will pronounce me for a brainsick Asse. The fatidicall *Chiromantist* will divine all things sinisterly of me. The presaging *Aruspex* will exaugurate me with all manner of ill luck. The portentous *Speculator* wil send revengefull flames of *Iupiter*, and fires of presaging thunder. The dusky *Oniropolist*, or Dream-teller will affright me with nocturnall *Ghosts* and *Goblins*. The *furious Vaticinator* wil deceive me with an ambiguous Oracle. The prodigious *Magicians* wil transform me (as another *Apuleius* or *Lucian*) not into a golden, but peradventure into a dirty Asse. The black *Goeticke* wil persecute me with *Spectres* and *Spirits*. The sacrilegious *Theurgist* wil consecrate my head to the Crows, or perhaps to the Jakes. The circumcised *Cabalists* wil imprecate their curse upon me. The old doting *præstigator* will represent me as an headlesse Eunuch, &c. To conclude therefore in a word, since this is the suspition of one of their own, what then must another expect from them? But (God be blessed) we are taugh to discover their madnesse, and despise their malice, by a better light, and strength, then all their own confessions can afford us.

CHAP.

CHAP. XXVII.

27. *From obſervation upon Story.*

WHether, beſides theſe irrefragable concluſions in generall, That all Hiſtories make mention of Magicians, Aſtrologers, Mathematitians, Diviners, Soothſayers, &c. doe it ſeldome without ſome brand of infamy both upon them, and their Arts. That theſe kind of Artiſts were more rife in Heatheniſh, then in Chriſtian; in Popiſh, then in Proteſtant; in former, then in latter times, and ſtories. That they were alwaies moſt buſie in turbulent and diſtracted times, and affaires; as in warres domeſtick and forraine) in ſeditions, factions, ſchiſmes, &c. That when or where their divinations and preſagings were moſt received; it was no little preſage of the decay of Religion, and of a declining Church. That thoſe Emperours, Kings, Princes, Magiſtrates, people, that moſt credited, or favoured them, were moſt unfortunate in the end. That the proper fruits of their Schooles, Colledges, Societies, Religion, profeſſion, practice, were the nouriſhing of Nations in Idolatry, ſuperſtition, ſorcery, impiety, &c. That the cauſes of mens ſeeking after, or conſulting with any ſuch, have been alwaies ſome depraved paſſion, and corrupt affection. That alwaies men of the greateſt learning, wiſdome, valor, vertue, conſcience, have derided and deſpiſed; but they have been men of the contrary diſpoſition, that have moſt believed, or feared their prognoſtications, or predictions. That after a Kingdom, or land had ſmarted in a long deluſion of their divinations and impoſtures: they themſelves ſmarted at laſt, by ſevere edicts, and executions. I ſay, beſides theſe generals; whether theſe particular obſervations, or the ſtories they are grounded upon, be to be denied as not true; or to be avoyded, as not concerning them in one kind or another? And yet they are not the tenth part of thoſe that might be collected, and thus ordered.

1. *Of the fabulous erections and appellations of Starres, and celeſtiall Signes; ſuch as the Mag-aſtro-mancers doe make uſe of, in their erecting of Theames, or Scheames; for their divining prognoſtications and predictions.*

Phrixus had a Golden Sheep, or a *Ramme* with a *Golden Fleece*, given him by his father, or elſe by his mother; this *Ramme* nouriſhed him; and ſpeaking with mans voyce, adviſed him of ſundry perils; and to helpe him in his flight, flew with him in the ayre, carrying him over *Helleſpont*, to *Colchos*: then was this *Ramme* ſacrificed to *Iupiter*, to *Mars*, or to *Mercury*; and the skinne or fleece hang'd upon an Oake or an Elme; in the Wood, Grove, or Temple of *Iupiter*, or of *Mercury*: And in memoriall of all this, it was by prayer obtained of *Iupiter*, that the *Signe Aries*, or the *Ramme*, ſhould be placed among the Starres. All that can here be credible, is; that this *Phrixus* was an Aſtrologer; now the Aſtrologer gave an occaſion to the Fable; and the Fable to the ſetting up of the firſt Signe of the *Zodiack*.

Iupiter infinitely taken with the excellent beauty of *Europa*, turn'd himſelfe into a dainty white *Bull*, and was feeding by the Sea ſide, where *Europa*, with her fellow Virgins, uſed to walk, ſhe obſerving and admiring the unuſuall comelineſſe of this beaſt, went aſide to behold it, fell more freely to ſtroke it, gat upon the back of it; and by this wile was carried over Sea into *Crete*, and there raviſhed. Then for an everlaſting memoriall of this fact, *Iupiter* placed the image of *Taurus* among the Starres: and *Europa* obtained that one part of the world might be called after her name.

Orion arrogantly boaſting of his cunning and power to kill any beaſt, *Tellus*, *Latona*, *Diana*, indigning this inſolency, raiſed up a *Scorpion* that ſlew him. *Scorpius* for this memorable fact, was taken up, and ſet among the Starres: and (in pitty) *Orion* was thither referred alſo, and placed next to *Taurus*.

Ganymedes a beautifull Boy, inordinately loved by *Iupiter*, he cauſed

cauſed an *Eagle* to ſnatch him up into heaven; and ſo tranſlated him among the Starres; to make that Signe which they call *Aquarius.*

Such ſtories of Star-making there are in the Poeticall Fables of the *Pleiades*, the *Hyades*, the *Dolphin*, the *Eagle*, the *Swan*, the *Goat*, of *Caſtor* and *Pollux*, of *Caſſiope* and *Andromeda*, of *Ariadnes* crown, of *Orpheus* his *Harp*, of the *Argonauts ſhip*, of *Silenus* his *Aſſe*, and the Aſſes *Cribbe*, &c.

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2. *Of the* Mythologicall *ſignifications of* Planets; *which are not onely made to ſignifie mens morals, or their manners; but their fatals alſo, or their lives and fortunes.*

Saturne was the ſonne of *Coelus* and *Rhea*; which ſignifies, that *Time* began with the agitation and motion of beames and the Starres. *Saturne* cut off his fathers genitals: This ſignifies time conſuming her ſelfe, or forgetting her own beginning rather. *Iupiter* cuts off *Saturnes* genitals; becauſe he tempers his malice, or maligne influence. *Saturne* covenants with his brother *Titan* to ſlay all his ſonnes; to note, that it is conſpired betweed the *Sunne* and *Time*, that all that are born ſhall haſte to an end. *Saturne* devoures his own ſonnes; to note, that few live, who when they are born, have *Saturne* dominant in their *horoſcope*. But *Saturne* did onely eate up his male-children, not his females: is he therefore not ſo malignant in the birth of women, as of men? And *Saturne* was couzened by his wives ſhifts, who kept ſome of his male children from his greedy tooth; yea and was made to devoure a *ſtone* inſtead of a *man*: does not this ſignifie, that a Planet may be prevented by that which is no Planet? *Saturne* vomited up again all that he did eate: ſhewing that nature repaires that by generation, which ſhe impaires by corruption. *Saturne* turn'd himſelfe into a *horſe*, to obtaine his love, or indeed his luſt: which ſhews what furious luſt they are prone to, that are borne under this cold and dull Planet. *Saturne* is old; becauſe of his ſlow motion, and want of heat. He hath a *Sythe* in his hand, and a *Ser-*

pent by him; becauſe he is a *retrograde* Planet. *Jupiter* binds him, depoſes him, caſts him into hell: and all this is but a figure of a conjunction depreſſing, infringing, or tempering his malignant influence. But *Iupiter* does no ſuch thing, but rather frees, and reſtores him: and does that ſignifie nothing? was not this benigne Planet now a meanes to help and forward his malignity? But *Saturne* was foretold by an *Oracle* that his own ſonne ſhould depoſe him from his Kingdom. What? were divining Oracles before the Planets? Or indeed, are there not over the Starres that can foretell their fates; as well as they can the fates of others? In ſhort, the *Golden age* was under *Saturnes* raigne: why then is he made ſo maleficall a Planet whereſoever he is predominant? It would be long to note the like of *Iupiter*, *Mars*, *Sol*, &c. and after all ſuch obſervation, the queſtion at laſt would return to this: whether Mythology or Aſtrology (the poeticall, or the ſpeculatory Fable) ſerves moſt, to make one another good, or more ſignificant?

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3. *Of the ſtrange, uncouth, improbable, impoſſible, ridiculous, and ſuperſtitious cauſes, grounds, forms, preſcripts, waies, means, and inſtruments, whereby to acquire the Art, procure the power, and prepare unto the practice of Divinatory, Magick and Aſtrologie.*

MElampus, Tireſias, Thales, and *Apollonius Tyaneus* could underſtand the voyce or language of Birds. The latter of them ſitting among his friends, ſeeing many Sparrowes upon a tree, and another comming in chirping to the reſt, told them, that it told its fellows, that there was a ſack of Wheat ſpilt in ſuch a place, neere the City; and they going to ſee, found it ſo. But how learnt *Appollonius* this rare divining art? why peradventure by *Democritus* his preſcript, who named the Birds, whoſe blood being mingled together would produce a ſerpent: of which whoſoever would eate ſhould underſtand the voyces of Birds. Or elſe, by that of *Hermes*, who ſaith, If any one ſhall goe forth to catch Birds on a certaine day of the

Kalends

Kalends of *November*; and ſhall boyle the firſt bird that he catcheth, with the heart of a *Fox*: that all that ſhall eate of this bird, ſhall underſtand the voyces of Birds, and of all other animals. Or elſe that of the *Arabians*, who ſay, that they ſhall underſtand the meaning of bruits; who ſhall eate the heart and liver of Dragons.

The *Sybils*, the *Bacchides*, and *Niceratus* the *Syracuſan*, and *Amon*, were by their naturall melancholy complexion, Prophets, and Poets. —*Heſiod*, *Ion*, *Tynnichus*, *Calcinenſis*, *Homer*, and *Lucretius*, were on a ſudden taken with a madneſſe, and became poets, and prophecied wonderfull and divine things, which they themſelves ſcarce underſtood. —*Cornelius Patarus* his Prieſt, did at that time, when *Ceſar* and *Pompey* were to fight in *Theſſalia*, being taken with madneſſe, foretell the time, order, and iſſue of the battle.

How great heats love ſtirres up in the liver and pulſe, Phyſitians know, diſcerning by that kind of judgement, the name of her that is beloved. So *Nauſtratus* knew that *Antiochus* was taken with the love of *Stratonica*.

When a mayd at *Rome* died the ſame day that ſhe was married, and was preſented to *Apollonius*, he accurately enquired into her name; which being known, he pronounced ſome occult thing, by which ſhe revived. It was an obſervation among the *Romans*, in their holy rites, that when they did beſiege any City, they did diligently enquire into the proper and true *name* of it, and the *name* of that God under whoſe protection it was: which being known, they did then with ſome verſe, call forth the Gods, that were the protectors of that City, and did curſe the inhabitants thereof, and ſo at length, their Gods being abſent, did overcome them.

Vſyche in *Apuleius*, prayes thus to *Ceres*; I beſeech thee by thy fruitfull right hand, I embrace thee by the joyfull ceremonies of harveſts, by the quiet ſilence of thy cheſts, by the winged Chariot of Dragons thy ſervants, by the furrows of the *Sicilian* earth, the devouring wagon, the clammy earth, by the place of going down into cellars at the light nuptials of *Proſerpina*, and returnes of the laſt inventions of her daughter, and other things which are concealed in her Temple in the City *Eleuſis* in *Attica*.

The

The *Ægyptians*, and *Arabians* confirme, that the figure of the *Croſſe*, hath very great power, and that it is the moſt ſure receptacle of all the celeſtiall powers, and intelligences, becauſe it is the righteſt figure of all, containing four right angles, and it is the firſt deſcription of the ſuperficies, having longitude and latitude; and they ſaid it is inſpired with the fortitude of the Celeſtials.

Rabbi Iſrael made certaine cakes, writ upon with certaine divine and angelicall names, and ſo conſecrated; which they that did eate with faith, hope, and charity, did preſently breake forth with a ſpirit of Prophecy.

Rabbi Iohena the ſonne of *Iechabod* did after that manner enlighten a certain rude Countreyman, called *Eleazar*, being altogether illiterate, that being compaſſed about with ſudden brightneſſe, did unexpectedly preach ſuch high myſteries of the law, to an aſſembly of wiſe men, that he did even aſtoniſh all that were neere him.

A certain man called *Hermiſcus* an *Ægyptian* was endued with ſuch a divine nature, that at the very ſight of *Images* that had any deity in them, he was forthwith ſtirred up with a kind of divine phrenzy.

The *Sybil* in *Delphi* was wont to receive God after two waies: either by ſubtill ſpirit, and fire, which did break forth ſomewhat out of the mouth of the cave, where ſhe ſitting in the entrance, upon a brazen three-footed ſtoole, dedicated to a Diety; was divinely inſpired, and did utter prophecyings; or a great fire, flying out of the cave, did ſurround this propheteſſe, ſtirring her up, being filled with a Deity, to prophecy; which inſpiration alſo ſhe received, as ſhe ſat upon a conſecrated ſeat, breaking forth preſently into predictions.

There was a Propheteſſe in *Branchi* which ſate upon an Extree, and either held a wand in her hand given to her by ſome Deity; or waſhed her feet, and ſometimes the hem of her garment in the waters: by all theſe ſhe was filled with divine ſplendor, and did unfold many Oracles.

In the Countrey of *Thracia* there was a certaine paſſage conſecrated to *Bacchus*, from whence Predictions and Oracles were wont to be given: the *Priors* of whoſe *Temples* having dranke *wine* abundantly, did doe ſtrange things. Amongſt the *Charians* alſo,

alſo, where the Temple of *Clarius Apollo* was, to whom it was given to utter divine things, they having dranke much *Wine*, did ſtrange things.

There was alſo a propheticall fountaine of Father *Achaia*, conſtituted before the Temple of *Ceres*; where they that did enquire of the event of the ſick, did let down a *Glaſſe* by degrees tied to a ſmall cord, to the top of the water; and certaine ſupplications, and fumes being made, the event of the thing did appeare in the glaſſe.

There was alſo not farre from *Epidaurus*, a City of *Licaonia*, a deep *Fume*, which was called the water of *Iuno*, into which cakes of Corn being caſt, anſwers were given fortunate, if the waters did quietly retaine what was caſt in: but unhappy, if they did as it were ſcorning of them, caſt them back.

We read that *Hermes*, *Socrates*, *Xenocrates*, *Plato*, *Plotine*, *Heraclitus*, *Pythagoras* and *Zoroaſtes*, were wont to abſtract themſelves by *rapture*, and ſo to learne the knowledge of many things. Alſo there was in *Proconneſus*, a Philoſopher of wonderfull knowledge, called *Atheus*; whoſe ſoule ſometimes went out of the body, and after the viſitation of places farre remote, returned again into the body, more learned. Alſo the ſoule of *Herman Clezomenius* was wont to wander abroad, his body being left, and to bring true tidings of things very farre off. And there are even to this day, in *Norway* and *Lapland* very many who can abſtract themſelves three whole daies from their body, and being returned, declare many things which are afar off.

Amphiarus the Prophet commanded thoſe who would receive *Oracles* to abſtaine one whole day from meat, and three daies from *wine*; that the ſoule could not rightly prophecy unleſſe it were free from *wine*.

It was a cuſtom amongſt the *Antients*, that they who ſhould receive *Anſwers*, certaine ſacred expiations, and ſacrifices being firſt celebrated, and divine worſhip ended; did religiouſly lie down even in a conſecrated chamber, or at leaſt in the skinnes of the ſacrifices. The Rulers of the *Lacedæmonians* were wont to lie down in the Temple at *Paſiphae* that they might dreame. The ſame was done in the Temple of *Æſculapius*, from whom true dreames were thought to be ſent forth. And the *Calabrians*

brians conſulting *Podalyrius*, the ſonne of *Æſculapius*, did ſleep neere his Sepulchre in Lamb-ſkinnes: for ſo doing they were told in their dreames whatſoeuer they deſired to know.

There was formerly at *Bura* a town in *Achaia*, an Oracle of *Hercules*, conſtituted by a *Cheſt-board*, where he that went to conſult of any thing, after he had prayed, caſt foure *Dice*; the caſt of which the Prophet obſerving, did finde written in the *Cheſt-board* what ſhould come to paſſe.

There was once at *Pharis*, a City of *Achaia*, in the middle of the Market, a ſtatue of *Mercury*; where he that went to receive *omen*, did, Frankincenſe being fumed, and candles being lighted, which was ſet before it, and that Countrey Coyne being offered on the right hand of the ſtatue, whiſper into the right eare of the ſtatue, whatſoever he would demand; and preſently, his eares being ſtopped with both his hands, did make haſte away from the Market-place; which when he was paſt, did preſently, his eares being opened, obſerve the firſt voyce he did heare from any man, for a certaine Oracle given unto him.

The *Pythagorean* Philoſophers, being taken with deſire of Oracles, divine praiſes being celebrated, did waſh themſelves in a river, as in a bathe; and did put on white rayment, and linnen, &c. — In like manner, the *Brachmanni*, the wiſe men of the *Indians*, were wont to waſh themſelves naked in a fountain, which is called *Dirce* in *Bœotia*, their heads being firſt annointed with amber drops, and odors fit for that purpoſe: then after they were according to cuſtome ſufficiently cleane, they were to goe forth about noon, cloathed in white linnen, with a white attire, having rings on their fingers, and ſtaves in their hands. In like manner among the *Gymnoſophiſts* it was a cuſtom to waſh themſelves thrice a day, and twice in the night, in cold water; before they entred into the holy place, &c.

The *Brachmani* did admit none to their Colledge but thoſe that were abſtinent from wine, from fleſh, and vices: ſaying that none could underſtand God, but they that emulate him by a divine converſation, which alſo *Phraortes* (in *Philoſtratus*) taught the lower *Indians*.

The Prieſts of the *Athenians*, who are called in Greek *Hierophantæ* (as *Hierome* reports) that they might live the more chaſtly in their ſacred employments, and might follow their divine

divine affaires without luſt, were wont to caſtrate themſelves, by drinking of Hemlock.

Zoroaſtes the father and Prince of the *Magicians*, is ſaid to attain to the knowledge of all naturall and divine things, by the ſolitude of twenty yeeres; when he wrote, and did very ſtrange things, concerning all the art of divining and ſooth-ſaying. The like things doe the writings of *Orpheus* to *Muſæus*, declare him to have done in the deſart of *Thracia*. So we read that *Epimenides* of *Crete*, becauſe learned by a very long ſleep; for they ſay, that he ſlept fifty yeeres, *id eſt*, to have laine hid ſo long. *Pythagoras* alſo in like manner to have laine hid ten yeeres: and *Heraclitus* and *Democritus* for the ſame cauſe were delighted with ſolitarineſſe.

The *Brachmanni* of the *Indians*, the *Magicians* of the *Perſians*, the *Gymnoſophiſts* of the *Ægyptians*, the *Divines* of the *Greekes*, and *Chaldeans* which did excell in divine ſecrets; did apply themſelves to divine vowes and prayers, and thereby did effect many wonderfull things.

Abbot Ioachim proceeded no other way in his prophecies, but by formall numbers.

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4. *Of the diabolicall, originall, and obſcure, and ſpurious Inventers, Authors, and Tutors, to præſtigious Magick, and divining Aſtrologie.*

THe *Delphian* Oracle was firſt invented by a Goat; and thats the reaſon why a Goat is there immolated by the conſulters. For a goat looking into a great chink or cleft of the earth, began to inſult with ſtrange voyce, and geſture; which made the admiring ſhepheards peepe in too, and ſo were corrupted with fury to prediction. The fame of this made it to be adjudged an earthly oracle, and ſo a Tripode was built over it for divination. It was firſt aſcribed to *Tellus*, *Tellus* gave it to *Thenus*, and *Thenus* to *Apollo*.

Tages the nephew of *Iupiter*, the ſonne of a *Genius*, or a Divel, yea an evill *Genius*, or a Divel himſelfe, taught the *Hetrurians* the aruſpicinall diſcipline, or the art of divining. For, as a

certaine Plowman was plowing in the *Tarquinian* field, there suddenly starts up from under a clod, this *Tages*, in the forme of a little child, and spake to the Plowman: at which he astonished, cried out; whereupon in came all the *Hetrurians*; and then he taught them this art or discipline for the space of six houres together, and they wrote it from his mouth; and so he died, or disappeared. Some say that this *Tages* was onely a base obscure fellow, and that he grew famous on a sudden, from the art of divining.

Sosipatra a prophetesse, the wife of *Ædesius* the *Sophister*, had two *Dæmons* in the form of old men, that taught her the secrets of Magick, for the space of five yeeres together.

A strange old woman came to *Tarquin* the proud, and offered him nine books to sale (which she said were divine Oracles) and asking him a huge price for them, the King laught at her, for making so monstrous a demand: whereupon she burnt three of them before his face, and still asked the same price for the rest; at which the King laughed so much the more; then burning other three, and yet bating nothing of her former price, the King conceived there might be some rare thing contained in them, and bought the last three at the same rate: and so the woman went out, and was never seen after by any. Now these books they kept as divinatory Oracles, to be consulted as occasion served.

One hath a pretty Apologue to this effect: A light giddy huswife, *Dame vanity*, stole into the bed of a wilde youth called *Sir Curiosity*; and betwixt them both was begotten a many-faced *Elfe*, called *Magick*: and fearing lest the *Lady Truth* should cause it to be strangled as soon as it was born, for a *monster*; the two sureties of it, or guardians, *Grandsire Impudence*, and *Grandame Superstition*, having wrapt it up in the mantle of an old *crone*, called *Difficulty*, and her *waiting puzzle* named *Jill Hard-trifle* attending upon it; they committed it to nurse to a *prodigious Hagge*, that hight *Præstigie*: she carried it up and down to the blind houses of *Gaffer Ignorance* and *Gammer Folly*; in whose families it has lurkt ever since, entertained onely by a fond *Gossip*, called *Credulity*; where it still keeps in (like an Owle) all the day time of *Truth* and *Peace*; and never dares to peep abroad, but in the twilight of *Error* and *Distraction*.

From

From the ſect of the *Grecians* have proceeded all theſe books of Darkneſſe, which *Vlpianus* the Lawyer calls books diſallowed to be read, and forthwith appointed them to be deſtroyed. Of which ſort the firſt is *Zabulus* reported to invent, who was given to unlawfull Arts: then *Barnabus* a certain *Cyprian*. And now in theſe daies, there are carried about books with feined titles; under the names of *Adam*, *Abel*, *Enoch*, *Abraham*, *Solomon*; alſo *Paul*, *Honorius*, *Cyprianus*, *Albertus*, *Thomas*, *Hieromes*, and of a certain man of *Yorke*; whoſe toyes *Alphonſus* King of *Caſtile*, *Robert* an *Engliſhman*, *Bacon*, and *Apponus*, and many other men of deplored wit, have fooliſhly followed. Moreover they have not made *Men* onely, and *Saints* and *Patriarks*, and the *Angels* of *God*, the Authours of ſuch execrable opinions, but they boaſt alſo that theſe books were delivered by *Raziel* and *Raphael* the angels of *Adam* and *Tobias*, which books openly betray themſelves, to him that looks narrowly into them, &c.

Peter (in *Clement*) deduces this art from the prevaricating Angels; proving, how they taught men, that the Divels doe obey mortall men, according to certaine arts, and may be compelled thereunto, that is, by magicall invocations.

Cham the ſonne of *Noah*, delivered the ill found out diſcipline of Magick art, to a certaine ſonne of his, called *Miſraim* (from whom is derived the race of the *Ægyptians*, *Babylonians*, and *Perſians*) him the Nations that then were, called *Zoroaſter*, the firſt author of the admired magicall art. His maſter in this vanity, was *Ayevax* or *Azevax* &c.

Meibodius writeth, that in the 340 yeere of *Jared* there aroſe the inventors of the evil art, men full of all wickedneſs, of the ſonnes of *Cain*: as *Iabeth*, and *Tholuſcoll*, the ſonnes of *Lamech*, who was blind; in the time of whoſe dominion the divel perverted them to all kind of Magicall arts.

Zabulus and *Zamolxis* addicted to unlawfull arts, firſt invented, or rather propagated it, ſo as that without doubt it might be determined for iſſuing from their father the Divel. There followed their ſteps *Almadal*, *Alchiudus*, and *Hipochus*, from the root of the *Arabians*; *Apuſcherus*, *Zavatus*, and *Cobares*, among the *Medes*; *Marmaridius*, among the *Babylonians*; *Zarmocendas* among the *Aſſyrians*; *Abbaris* among the *Hyperborei*ans;

reans; *Thespetion* among the *Æthiopians*; *Arunphis* among the *Ægyptians*; *Julian* among the *Chaldeans*, called the *Thaurgists*, *&c.*

Besides the spurious, fictitious, and ascriptitious books of *Adam*, *Abel*, *Enoch*, *Abraham*, *Moses*, *Aaron*, *Daniel*, *Solomon*, *Zacharias*, *Paul*, *&c.* St. *Augustine* (oh horrour of blasphemy!) reports certaine foolish, wretched Pagans, (affected themselves to magicall art) to have boasted that they had seen and read books of Magicall art written by *Christ* himselfe; and by an epistolary title directed to *Peter* and *Paul*: affirming that by the arts therein contained, he did all those miracles for which he was so famous. But the Father bids shew those books they spake of; and askes if they by them can learn to doe as he did? and withall proves against them, That *Christ* himselfe wrote no booke at all; that he need not write to *Peter*, because he was alwaies with him; that he could not write to *Paul*, because he was not called till after his passion; and that he would not write of Magick, because it was contrary to his doctrine; and that even his enemies were thus convinc't how venerable and vertuous the name of *Christ* was; in that they thought and sought to winne the waight of authority to such their execrable arts, by commentitiously prefixing his most glorious name.

Cassandra desperately loved by *Apollo*, and importunately solicited by him, would not consent, unlesse he would first bestow upon her the gift of Divination. Which the credulous lover soon granted; but she having already obtained her desire, refused to stand to her promise, for the satisfaction of his. This the divining God could not foresee; yet indigning to finde himselfe so deluded, because he could not recall such his fatall gift, he laid this curse upon it, That whatsoever she vaticinated, she should not be believed. Let it be a curse to the predictors not to be believed: surely it is a blessing to Christians not to believe them. And believe them who list, whose originall endowment was from a lust.

The first man that themselves confesse to have attained to the skill of a Prophet in *Tharsus*, was a silly Shepheard; having only so much wit, as taught him to take advantage of the follies of his Countreymen. Others say, the first Prophet of this kind was found

found by chance in an old vault, in *Hetruria*: without knowledge either of his name, his dwelling, or the mean that conveyed him thither.

When began the motions of the Starres, and accordingly the genethliacall way to be known? was it not after *Theatis* the *Ægyptian*? or elſe, as ſome ſay, after *Atlas*, the prop and ſupporter of the heavens?

The Originall and foundation of Magicall and Aſtrologicall arts, is yet more dubious and fabulous, from the falſe opinions and impoſſible, about the time of the worlds beginning, and computation of the yeeres thereof. *Apuleius* was of opinion, that the world, and men, and arts therein, were from eternity. And being deſtroyed by flouds and conflagrations, (in ſome parts, but not all) were repaired, but not created. The *Indians* boaſted of men living long before *Adam*; and that they could name who was *Adams* father and maſter. The *Ægyptians* fained, that they had a ſtory in letters comprehending thirteen thouſand yeeres. The *Chaldeans* dotingly gloried, that they had monuments of Aſtrology, containing foure hundred and ſeventy thouſand yeeres. *Plato* accounts many thouſands of ages to have been paſt, ſince the exiſtence of the world; and induces an *Ægyptian* Prieſt talking with *Solon*, and affirming, that *Athens* of the *Greekes*, and *Sais* of the *Ægyptians*, were built, one nine, the other eight thouſand yeeres before their time. The *Ægyptians* fained that the Starres, from their firſt originall, had four times runne their courſes, (and the Stars doe not once abſolve their courſe but in 36000 yeeres) and that the Sunne had twice ſet where it now riſes: and that their Kings, to *Ptolomy*, had raigned there above ſeventy thouſand yeeres: and that for more then an hundred thouſand yeeres, *Ægypt* had been skilfull in comprehending the way of the Starres. The *Indians* bragd of their hiſtoricall monuments, that from the time of *Liber Pater* to *Alexander* the great, there were an hundred fifty and three *Indian* Kings; through the ſpace of ſix thouſand foure hundred and two yeeres, and three moneths. The *Chaldeans*, from their firſt obſervation of the Starres, to *Alexanders* time, number foure hundred thouſand yeeres. *Pliny* reports from *Eudoxus*, that *Zoroaſter* lived ſix thouſand yeeres before *Platoes* death. *Hermippus* ſaith the ſame man was five thouſand yeeres before the

Trojane

Trojane warre. Betwixt *Vulcan* the ſonne of *Nilus* the *Ægyptian* and *Alexander* of *Macedon*, were (they ſay) forty eight thouſand, eight hundred ſixty three yeeres: in which time there hapned three hundred ſeventy three Defects or Ecclipſes of the Sunne, and eight hundred thirty two of the Moon. The *Ægyptians* record in their annals above thirteen thouſand ages of yeeres, and three hundred and thirty Kings before *Ameſis*. Betwixt *Oſiris*, and *Iſis*, and *Alexander* of *Macedon*, ſome reckon ten thouſand, others twenty three thouſand yeers. Other fable the Gods, and *Heroes* to have raigned there no leſſe then eighteen thouſand, and men little leſſe then fifteen thouſand yeeres, unto the hundred and eighty olimpiad. *Alexander* in an Epiſtle to his mother *Olympias*, wrote the narration of a certaine *Ægyptian* Prieſt inſinuating the Kingdom of the *Aſſyrians*, to exceed five thouſand yeeres: the Empire of the *Perſians* and *Macedonians* unto *Alexander*, more then eight thouſand yeeres. The *Aſſyrians*, through the vaſtneſſe and plainneſſe of their Region, whence they might on all parts behold the trajections and motions of the Starres; theſe being noted they firſt committed to memory what was thereby ſignified to every one; in which Nation the *Chaldæans* (ſo called not from their art, but their countrey) by continuall obſervation of the Stars, are thought to have made the ſcience, whereby it might be predicted what ſhould befall every one, and with what fate every one was born.

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5. *Of Paganiſh Oracles, founded upon the ſtarres, founding divinatory Magicke, and Aſtrologie, confounded by Divinity, and Chriſtianity.*

A Certaine big-bellied woman enquiring of *Apollo*, whether it was a male-child, or a female, that ſhe went withall, and ſhould bring forth? he anſwered a female; declaring that he had perceived ſo much from the time of her conception, ſaying, thou mayſt not hope for a male-child, ſeeing the *Moone* is darkned by the rayes of *Venus*. To another, enquiring as concerning his health, it was anſwered (by the courſe of the Starres predicting ſickneſſes) that his lungs were vexed with ill humours; becauſe *Saturne* was preſſed with unevenneſſe

evenneſſe or roughneſſe, either in leaping, or ſpeaking. In anſwer to another, Thy fatall day (quoth he) is at hand: becauſe *Saturne* and *Mars* have both agreed together to determine it.

Apollo himſelfe being interrogated by a certain Souldier, why he laboured ſo hazzardous a thing as the fatation of a mans free will? anſwered, becauſe *genethliacall Mars* ſo ſtirred him up: or elſe thus, why he laboured under ſuch hazzard or perill himſelfe? becauſe fatiduall *Mars* had ſtirred up ſuch a thing againſt his fatiduall Oracle. For thus tamely they took their own fatations, and confeſſed they were not able to defend their own Temples from firing.

Pythius Apollo contended, that fates might be diſſolved by maleficall arts. For when one enquired, why he was judged of *Apollo* as unapt for any thing? and what was to be done, whereby he might be received as fit for ſomething? It was anſwered by the Oracle, that the force of the Fates did hinder him, and yet he might avoyd that by Magicall arts.

Porphyrius confeſſeth, that the gods will lye, ſaying, that an exquiſite knowledge of things future, is not onely incomprehenſible to men, but to many of the gods. Nevertheleſſe did they not alwaies lie of their own accord; but were wont to predict, that they themſelves could not anſwer truly; and yet men out of their madneſſe, would obſtinately compell them to anſwer. Therefore *Delphick Apollo*, when the affection, or diſpoſition of the Heavens, and the continent was ſo, that he could not foreſee the truth: forbeare (ſaid he by his diviner) this forcible urging, and utter not thoſe powerfull words; for I ſhall tell falſe, if thou thus compelleſt. And in another anſwer, the way of the Starres (ſaith he) afford me to ſay nothing to day.

Where is the *Delphian Oracle*, that men did ſo religiouſly adore? where is *Apollo Pythius*, or *Clarius*? where is *Iupiter Dodoneus*? The *Delphicke* Oracle truly is related to have been thrice burnt by the *Thracians*; yet was not that calamity once foreſeen or foretold by *Apollo* himſelfe. We have heard the fame of *Jupiter Capitoline*, in the time of *Ptolomy*, when the Temple of *Veſta* was alſo burnt. That great Image of *Jupiter*, which they ſay was the glory as it were of all *Greece*, in the time

time of *Julius Cæsar* burned, being from above stricken with thunder and lightning in the *Olympick* bickerings. And in more ancient times, they say the *Capitoline* Temple was burnt: and *Pantheus* is said to be cast down and destroyed with thunder and lightning: and we are not ignorant, how the Sacrary of *Serapis* in *Alexandria* was burnt in like manner.

Augustus Cæsar consulting the Oracle of *Apollo Pythius*, about the succession in the Empire, it gave no answer thereunto: and being importuned to give a reason of its silence, answered to this effect: That an *Hebrew child*, a Ruler of the Gods themselves, had commanded him to depart that place, and get him down to Hell.

Æmilianus the Rethorician was heard to report, that his Father sailing towards *Italy*, about the Isles which they call the *Echinades*, the wind lying still, towards night they came neere to *Paxas*; and they that sailed being more attently vigilant, on a sudden was heard a great voyce from the Isle *Paxas*, calling on one *Thræmnus* (now this *Thræmnus* was an *Ægyptian*, and Governour of that ship) they all wondred, but he answered not till the third call, and then it cryed louder thus: When thou commest neer the Fenne, proclaime, that *great Pan is dead*. Which being heard, all of them were stricken with great feare, and doubted whether they should obey that voyce or not; at length they approved this counsell of *Thræmnus* the Governour, that if the winds blew faire and prosperous, they would say nothing; but if the Sea were calme, and the winds ceased when they came in that very place, then there was no concealing of what they had heard. Now when they were neer the fenne, & no wind stirring, *Thræmnus* looking into the Sea, pronounced with a loud voyce, as he had heard, *Great Pan is dead*. Which being proclaimed, there was presently heard many and great and strange groanes. As soon as they came to *Rome*, the rumour hereof filled the whole City, so that *Tiberius* sent for *Thræmnus* to confirme the truth thereof. —Then *Demetrius* told his story, Beyond *Britaine* there are many desolate Islands, some of which are dedicated to *Dæmons* and *Heroes*: and I sailed (said he) towards an Isle neere to *Britaine*; where there are few inhabitants, but all accounted hallowed by the *Brittaines*: As I was there, a great tempest arose in the ayre, with

with ſtormes and lightnings that made us all afraid: which thing the Iſlanders ſaid, fell out, becauſe ſome of the *Daemons*, and *Heroes* were dead. The grave Author gives this note upon them, that theſe things were ſaid, and done in the time of *Tiberius*; in which time our Saviour was converſant upon earth, and then both ſilenced and expelled Devils.

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6. *Of the Magicall Oracles, and oraculous Magicians, the cauſes of all Idolatry; eſpecially that inhumane abhomination of humane Sacrifices, or immolations.*

THe *Rhodians* did ſacrifice a man to *Saturne*; which they afterwards willing to mitigate, did reſerve unto thoſe *Saturnials*, one condemned to death; whom, being loaden with Wine, they immolated at that feaſt. In the Ile *Salamis*, which of old time they called *Coronea*, untill the time of *Diomedes*, a man was ſlaughtered to *Agravala* the daughter of *Cecrops*: afterwards in the Temple of *Pallas*, *Agravala* and *Diomedes* (one of the three) a man was immolated; whom led by youths about the altar, at length was ſmitten by the Prieſt with a ſpeare, and ſo laid upon the fire and burnt; which thing *Dyphilus* the King of *Cyprus* (in the time of *Seleucus*) abhominating, appointed that not a man, but an Ox ſhould be ſacrificed to *Diomedes*. Amongſt the *Ægyptians* in *Heliopolis* they ſacrificed men. To *Juno* they ſacrificed three in a day. To *Dionyſius* called *Omadius*, by thoſe of *Chios*, a man was ſacrificed, being cruelly torn in pieces. The *Lacedamonians* were wont to ſacrifice a man to *Mars*. The *Phœnicians*, in the calamities of warre, and peſtilence, were wont to immolate their deareſt friends to *Saturne*. The *Curetes* ſacrificed of old their children to *Saturne*. In *Laodicea* of *Syria* a Virgin was offered to *Pallas*. The *Arabians* every yeere ſacrificed a child, and buryed it under the Altar. All the Græcians commonly immolated a man before they went out to warre. In the great City of *Latinus*, a man was ſacrificed upon the ſolemnity of *Jupiter*. Not onely in *Arcadia*, to *Pan Lycæus*; nor in *Carthage*, to *Saturne*; but all men in common, upon the appointed day

of sacrificing a man did sprinkle the Altar with mans blood. It was the manner of the Ancients in great calamities, & dangers, that the Prince of the Nation, or City should give up the best beloved of his children to a vengefull divell, as a reward of redemption, and mystically to slaughter him so delivered up. *Saturnus* the King of that Region which the *Phænicians* call *Israel*, who after he had put off man, being brought to the starre of *Saturne*, having a deare and onely sonne of *Anobret* his new married Spouse, called *Jeud* (for so the *Phænicians* call an onely sonne) because the City was pressed with a most great and dangerous warre; Him, clad in regall ornaments, he offered upon the Altar built and prepared to that purpose. *Aristomenes Messenius* sacrificed three hundred at once to *Jupiter*, whom they call *Ichometes*; among whom *Theopompus* the King of the *Lacedæmonians* was a Noble and Regall Hoste. The *Tauroscythians* whatsoever stranger they took (and they took many, driven thither by tempest) they were wont forthwith to sacrifice them to *Diana*. In *Pella* a City of *Thessalia* a man of *Achaia* was sacrificed every yeere to *Peleus*, and *Chiron*. The *Cretians* did immolate a man to *Iupiter*. The *Lesbians* to *Dionysius*. The *Phocensians* to *Diana*. *Herechtens* the *Atticke*, and *Macharius* the *Roman*, one sacrificed his daughter to *Proserpina*, the other to a *Dæmon* his defensor. *Jupiter* and *Apollo* is said to have brought great calamity upon *Italy*, because the tenth part of men was not sacrificed to them. The *Pelasgi*, and the *Aborigenes*, the earth being fruitlesse, vowed to sacrifice to *Iupiter*, and *Apollo*, the tenth part of all that should be born. The *Celti*, and almost all the more Easterly people did sacrifice by homicide. *Saturne* was angry with the *Carthaginians*, because whereas formerly they had sacrificed to him, the more excellent of their sonnes; afterwards they immolated to him infants privily bought, and obscurely educated, instead of their children: whereupon to appease him, they publiquely sacrificed to him two hundred of their most Noble young men.

The *Athenians* being afflicted with famine, because of the slaughter of *Androgeus*, and flying to the Gods for helpe, *Apollo* did not answer, that the Gods were to be pacified with righteousnesse, humanity, repentance, or contrition: but he adding death to death, and plague to plague, and cruelty to cruelty,

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commanded that ſeven males, and as many females, (not infants, but men grown) ſhould every yeere be ſent into *Creet*, and there ſacrificed.

Cepheus King of the *Æthiopians*, and *Caſſiope* his wife, had one onely daughter, named *Andromeda*; in his time a huge ſea-monſter infeſted the Countrey; whereupon they conſulting the Oracle for remedy; anſwer was returned, that could not be, till *Andromeda* was expoſed to that monſter to be devoured. Thus cruel were the Stars to thoſe, that afterwards were made Stars themſelves.

Tireſias promiſed victory to the *Thebanes*; but upon this condition, that the ſonne of *Creon* ſhould be ſacrificed as a victime for his Countrey. *Chalcas* did vaticinate or prognoſticate the deſtruction of *Troy*; but upon the ſucceſſe, enjoyned that *Iphigenia* the daughter of *Agamemnon* ſhould be immolated.

The *Delphian Oracle* being conſulted about a great plague graſſating among the *Ionians*, it was anſwered, that it could not be remedied, unleſſe *Menelippus* and *Comætho*; and not onely ſo, but unleſſe a young man, and a mayd, were yeerely offered up at *Diana's altar*. The *Meſſenians* conſulting about ſome iſſue of their long warre with the *Lacedæmonians*, it was predicted that theirs ſhould be the victory, but upon this condition, that they ſhould ſacrifice an incorrupted virgin of the *Æpytidean* family unto their God: whereupon *Ariſtodemus*, to gratifie his Countrey, deſtinated his onely daughter to the immolation.

After the death of *Julian* the *apoſtate*, there was found in *Antioch* ſundry heads, and carcaſes of men, women, and children, hidden in cheſts, wells, pits, and other ſecret holes; all which he had idolatrouſly, and barbarouſly cauſed to be ſlaine for Necromancy and divinations ſake. Eſpecially in *Carras*, in the Temple, where he had performed his execrable abomination, immediately before his going into *Perſia*, and had ſtraitly commanded, that the doores ſhould be kept lockt, and none to enter in till his return. There was found a woman hanged up by the haire of the head, her hands cut off, and her belly ript up; and all to vaticinate and ariolate his *Perſian* Victory.

Such like *anthropomantick* Sacrifices were uſed by *Mithridates*, *Heliogabalus*, &c. by the *Druides* among the *French*; by the *Gothes* to their God *Odben*; and by the *Sclavonians* to their great God *Swantmith*, and more efficacious in anſwers; to whom they were accuſtomed to ſacrifice a Chriſtian every yeere.

In the *Taurican* Region, where *Thoas* was King, it was a law of their ſacrifices, that whatſoever ſtranger came thither, eſpecially they that were caſt upon their ſhore, ſhould be ſlain as a victime to *Diana Taurica*.

Idomeneus King of the *Cretians*, returning to his own Countrey, from the *Trojane* warre, *Neptune* ſent ſuch a tempeſt, that he was conſtrained to vow a Sacrifice unto him, the firſt creature that met him, as he came out of his ſhip: now his owne ſonne firſt meeting him, to welcome his ſafe arrivall, was ſo ſerved.

In *Albania*, a Region not farre diſtant from the *Caſpian* ſea, they uſed to immolate a man to the *Moon*: where many of the ſervants did divine; and he that was moſt tranſported therein, wandring alone in the wood, was taken and bound by the Prieſt with a ſacred chaine, and nouriſhed delicately for the ſpace of a yeere, and then led to be Sacrificed with the reſt of the hoſts.

That there were ſuch heatheniſh and inhumane immolations, and they pertaining to all kinds of divination (either as preparations thereto, or as conſequents thereof) is moſt evident and undeniable. *Deut.* 18. v. 11, 12.

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7. *Of the fatuity of fatations, or fatidicall divinations.*

HOw often is *Jupiter*, *Apollo*, and the reſt of the ſtarry Gods, complaining of their own fate? how they themſelves are ſubject thereunto? and that what any one of them doth (eſpecially upon poore mortals) another of them can neither prevent, nor remedy, but it muſt of neceſſity be? So *Iupiter* wept ſhowers of blood, becauſe he could not deliver his ſonne *Sarpedon* from death.

Contrarily

Contrarily, *Apollo Pythius* contends, that the fates may be diſſolved by maleficall arts, for when one enquired, why *Apollo* had judged him fit for nothing, and what was to be done, that he might be thought fit for ſomething? he anſwered, the force of the Fates did hinder him; yet he might avoyd them by magicall arts.

Almoſt infinite numbers, both of *Græcians* and *Barbarians*, yea women, and tender children, have faineleſly and willingly left their bodies, and imbraced their deaths: now this cannot be applied to the neceſſity of Fate.

Oenomaus, in his book of maleficall artifices, uſes theſe words againſt *Apollo*: Goe thou to *Delphos*, and thou canſt not hold thy peace, though thou wouldeſt; for ſo *Apollo* the ſonne of *Jupiter* now wils; not becauſe he will, but becauſe neceſſity compels him to will.——Heare a fatidicall Oracle! Leaving thy Country, goe into *Euboea*, for there it is fatally deſtinated for thee to build a City. What ſayeſt thou *Apollo?* Is it not in a mans power to leave his own Countrey when he pleaſes? and if it be fated for a man to build a City, he muſt doe it whether thou conſelleſt or no; nay, whether he himſelfe will or no. ——Heare another fatidicall Oracle, Goe tell the *Parians*, O *Theſidas*, that they muſt build for themſelves a City in *Aeria*. Why he muſt needs have told it, becauſe it was ſo fated, although thou hadſt not commanded it. Thou didſt anſwer to *Laius*, it was fated that he ſhould be ſlain by his owne ſonne. Wert thou ignorant, that his ſonne was to be born Lord of his own will? Was it not in *Laius* his own will whether he would doe his endeavour to get children, or no? and was it not in his ſonnes own will whether he would kill his father, or no? ——Thou anſweredſt to *Loerus*, *Jupiter* hath done, and will doe thee much ill: it is not right, O *Apollo*, for the Gods to handle an innocent man ſo hardly; if he was forced to doe any thing ill, why did not *Jupiter* puniſh himſelfe alſo, as the author of that neceſſity?—— Why didſt thou praiſe *Licurgus*; O *Apollo*? for if he were good, this was not to be attributed to him, but to the Fates.

Chiron the *centaure*, the ſonne of *Saturne*, who taught Phyſick, and Aſtrologie; was grievouſly wounded in his foot by a dart of *Hercules*, dipt in *Lernaan* poyſon, that caſually fell upon

upon it: wherewith being ſore vexed, he wiſht to die, that he might fulfill the vaticination which his daughter *Oeyrrhoe* had predicted: but he could not naturally thus yield to Fate, being born immortall from his parents: at length praying the Gods above that he might be ſuffered to die, they granted his requeſt, but withall tranſlated him into Heaven, and placed him among the Starres in the *Zodiack*, and there he is called *Sagittarius*.

Theophilus Emperour of *Greece* was adviſed by the Patriarke *Iohn* a Magician to breake down the fatall Statue with three heads, and ſo to preſage of his ſucceſſe. Likewiſe *Euphroſine* wife to *Alexius*, was counſelled to cauſe the ſnout of the *Calydonian* bore to be cut off, and battered many other fatall ſtatues and fabrications, for preſagitians ſake.

Among the *Eleans* was a brazen Oxe, which the *Corcyreans* had there dedicated; a little child playing under it, haſtily daſht his head againſt it ſo hard, that it daſht out his braines. The *Eleans* condemned the Oxe for the murder, and being about to draw it away to ſome execution, they were admoniſhed by the *Delphick* Oracle, to expiate the Oxe, as they uſed to doe facts of imprudent homicide; becauſe it was done by Fate, and by chance, and by no ill deceit.

The fatidicall Image of *Apollo Cumanus* wept four daies together, at the warring againſt *Ariſtonicus*, as not being able to prevent or redreſſe what was fatally deſtined. So *Juno Soſpita* (nevertheleſſe unable to ſave) wept at *Lavinium*, becauſe of a great peſtilence that was fatally to follow. And ſo *Diana* condoled *Camilla*: and *Hercules*, dying *Pallas*.

A notable fellow minding to try *Apollos* Oracle at *Delphos*, askt him, what it was he held in his hand (holding a Sparrow under his cloake) and whether it was alive, or dead? (intending to kill, or preſerve it, contrary to what the Oracle ſhould anſwer. But the anſwer was that it was in his own choice whether it ſhould live or die. The old Fable confeſſes that there is more in the liberty of a mans wil, then in the Fates, which they divine either of, or by.

8. *Of the ſundry natures, cuſtomes, and manners of men, either quite contrary, or nothing according to the poſitions, conjunctions, dominations, and diſpoſitions of the Starres.*

AMong the *Seranes* there is a law not to kill, nor to fornicate, not to worſhip Images; whence in that region, there's no temple to be ſeen, no harlot, no adultreſſe, none is a thiefe, none a man-ſlayer; neither doth the fiery ſtarre of *Mars*, conſtituted in the midſt of heaven, compell the wil of anyone of them to the murder of men: neither doth *Venus*, conjoyned to *Mars*, cauſe any one of them to ſolicite another mans wife: and yet every day *Mars* muſt needs come there into the midſt of heaven; and that in ſo great a Region that men are born there every houre, is not to be denied.

Among the *Indians* and *Bactrians*, there are many thouſands of men, which they call *Brachmans*; they both by traditions, and laws of their Fathers, neither worſhip Images, nor eate any thing that is animate, they neither drink wine or beere, but farre from all malignity, are onely attending upon God: but yet all the other *Indians* in the ſame Region, are involved in adulteries, murder, drunkenneſſe, idolatry; yea, there are found ſome of them, dwelling in the ſame climate, which hunting men, and ſacrificing, devoure them. And yet not any of the *Planets*, which they call good and happy, could prohibite theſe from ſlaughter, and miſchiefe; neither could the malefick ſtarres impell the *Brachmans* to malefice, or malefacture.

Among the *Perſians* there was a law, of marrying daughters, ſiſters, and mothers themſelves: neither did they celebrate theſe nefarious marriages in *Perſia* onely, but alſo in all other climates of the world whereſoever they came: whoſe wickedneſſe other Nations abominating, called them *Magufians*; and there are in *Ægypt*, *Phrygia*, and *Galatia*, very many of the *Magufians*, that by ſucceſſion from their fathers, are ſtill polluted with the ſame wickedneſſe. And yet we cannot ſay, that in

in the Nativities of them all, there was *Venus* in termes, and in the house of *Saturne*, and with *Saturne*, *Mars* aspecting.

Among the *Getulians*, this is the law or custom: the women till the fields build houses, and doe all such like works; and moreover they may meet with whom they please: neither are they accused for it by their husbands, nor called therefore adulteresses though they mingle indifferently with all, and especially with strangers. Also their women contemne all perfumes, neither weare they dyed garments; but goe bare footed. On the contrary, their men delight in vestures, and odours, and various colours; yet doe they it not out of effeminacy; for they are valiant and warlike above other Nations. Neverthelesse all the women that are born among them, had not *Venus* ill affected in *Capricorne* or *Aquarius*: nor were all the men born under *Venus*, constituted with *Mars* in *Aries*; which the fopperies of the *Caldeans* can claim makes men both valiant and delicate at once.

Among the *Bactrians*, the women use gallant ornaments, and precious oyntments, and are more reverenced by their handmayds and servants, then their husbands are, and ride abroad in a singular pompe, their horses adorned with trappings of gold and precious stones: neither doe they live chastly, but mingle with servants as well as strangers: nor are they accused by their husbands, because they Lord it over them. Notwithstanding the nativity of every *Bactrian* woman had not *Venus*, with *Iupiter* and *Mars* in the midst of heaven, and termes of *Venus*.

Amongst the *Arabians* all adulteresses are put to death, and those punished, that are onely but suspected. In *Parthia* and *Armenia*, homicides are executed, sometimes by the Judges, sometimes by the kindred of him that was murdered: but he that shall kil a wife, a sonne, or a daughter, or a brother, or sister unmarried, is not so much as accused for it; for so is the law. Contrarily we see among the *Grecians* and *Romans* parricide is not expiated, but by the greater penalty. Among the *Atrians* or *Adroams*, he that stole the least thing was stoned: but among the *Bactrians*, he that stole but petty things was onely spit upon: yet among the *Romans*, such an one was beaten and wounded. From the river *Euphrates*, to the orientall Ocean, he

he to whom murder or theft was objected, was not much aggrieved, or tormented: but if he had abused himselfe with a masculine, and that come to light, he was forced, through paine to kill himselfe. And yet the *wise men* of *Greece* were not ashamed to pursue speciens boyes. In the same orientall coast, the parents and kindred, if they had known their sonnes and kinsfolks subjecting themselves to turpitude, they both killed them, and would not vouchsafe so much as to bury them. Amongst the *Gaules*, the children marry publikly, and by the law are noted with no reproach for it; and yet truly it is not possible that all they among the *Gaules*, who betray the flower of their youth; should have *Venus* and *Mercury*, in the house of *Saturne*, and of *Mars* tearmes occident.

Among the *Britaines*, many men have but one wife. Among the *Parthians*, many women (on the contrary) have but one husband; and yet they all live chastely, and obedient to lawes. The *Amazons* have no men; but, at spring time they goe into other Countries, and couple with their bordering neighbours: and thus, by a naturall law, they all bring forth about one time, and the males they slay, the females they cherish, and are all warlike women.

Mercury in his house, with *Venus*, is said by the *Chaldeans*, to make man covetous, and money-mongers, and devisers, and paynters; but in the house of *Venus*, to make them unguentaries, or perfumers, and such as exercise their voyces, as Stage-players and actors of fables. And yet among the *Saracens* and *Moores*, and in upper *Lybia*, and in nether *Germany*, and among the *Sarmatians*, and the *Scythians*, and other Nations that inhabit the Northern parts of the Sea *Pontus*; in *Alania* also, and *Albania*, and *Osbene*, and *Saunia*, and *Aurea*; there is found no money-hoorder, no paynter, no Architect, no Geometrician, no exerciser of his voyce, no actor of fables: but such a conjunction of *Mercury* and *Venus*, is found to be altogether ineffectuall and vaine, in so many and great parts of the world.

All the *Medes* nourish Dogges with no little cost and care; to which they cast men dying, and yet gasping: notwithstanding all of them had not, in a diurnall nativity, the *Moon* with *Mars* under the earth, in *Cancer*.

The *Indians* burn their dead, with whom their wives are

willingly burned together: yet all thoſe women that thus willingly endured the fire of their husbands, had not in a nocturnall nativity, the *Sunne*, with *Mars*, in the tearm of *Mars* in *Leo*.

Many of the *Germans* uſe ſtrangling: yet is it not poſſible that all they who ſo hang themſelves, ſhould have the *Moone* intercepted of *Saturne* and *Mars*.

Among all Nations men are born at all houres, and we ſee laws and manners prevaile every where from the power of a mans free will. Neither doth any mans nativity enforce him to doe any thing againſt it. Neither doth it compell the *Serans* to homicide; nor the *Brachmans* to the eating of fleſh; nor are the *Perſians* thereby reſtrained from unlawfull marriages; nor the *Indians* kept from the fire; nor the *Medes* from the dogges; nor the *Parthians* from marrying many wives; nor are the *Meſopotamian* women debarred from chaſtity; nor the *Grecians* from their exerciſes; nor the *Romans* from their rule; nor the *French* from their muliebrioufneſſe; nor can all the Nations, which we call *Barbarians*, be thus brought to approve the learning of the *Muſes*.

All the *Iewes*, by the *Moſaicall* law, doe circumciſe their children on the eight day; yet are they not compelled to it by the force of any Starre; nor are they impelled thereunto by the time of the region; nor are they induced to doe otherwiſe by the cuſtome or manners of any other Nation: for whereſoever they are, whether in *Syria*, *Galatia*, *Italy*, *Greece*, *Parthia*, they ſtill keep their Law; which could not at all be done by any neceſſity of their Nativity. For it is not poſſible that all the *Iewes* ſhould have the ſame Nativity. Futhermore, one of the ſeven daies, where ever they are, they ceaſe from all manner of work, nor goe a journey, nor uſe any fire, yet doth not any *genethliacall* reaſon reſtraine a *Iew* from building, or pulling down a houſe, from buying, or ſelling, on that day: but many of them are born, many are ſicke, and healed, and many die on that day.

The ſect of the *Chriſtians*, which are found in every part of the world, and in every City; if the *Parthians* after they once become ſuch, they marry not many wives; neither doe the *Medes* (after that) caſt their dead unto the dogs, nor the *Perſians* marry

marry their daughters, nor the *Bactrians* and *Gaules* corrupt matrimony; nor the *Ægyptians* worſhip *Apis*, or a dogge, or a Goat, or a Cat: but whereſoever they are, they live after others laws and cuſtomes: nor can they be compelled, either by any *ginetbliacall* reaſon, or by their own, or by the principles of any, to think any thing fit to be done, which their maſter hath not counted fit to be ſpoken.

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9. *Of Magicians and Aſtrologers, the moſt perverſe and peſtilent Hereticks: and their Magick and Aſtrologie, the greateſt cauſes or confirmations of their blaſphemous and nefarious Hereſies.*

Simon Magus was the Prince of Hereticks, and the father of the firſt Hereſies after Chriſt: who, beſides thoſe ſo execrable in doctrine, and deteſtable in manners, hatched theſe ſo abominable, as concerning his own perſon, *giving out that himſelfe was ſome great one.* Acts 8.9. and taught that himſelfe was he who ſhould appeare to the *Iewes*, as *the Sonne*, and in *Samaria* ſhould deſcend, as *the Father*; and to the other Nations ſhould come as the *Holy Ghoſt*. He ſet himſelfe forth for a God, at leaſt for the ſonne of a Virgin. He *bewitched the people*, with his *ſorceries*, or *magicke*, to ſay, *This man is the great power of God*, Acts 8.10. And in admiration of his magicall operations, they ſet up a ſtatue, with this Inſcription, *To Simon the holy God:* His Image was made after the figure of *Iupiter*; and the Image of *Salena*, or *Helena*, his harlot (whom he affirmed to be the firſt conception of his mind, the mother of all, by whom, in the beginning, he conceived in his mind, to make the Angels, and the Archangels) was made after the figure of *Minerva*: and theſe they worſhipped with Incenſe, victimes, offerings and ſacrifices. Howbeit this magicall ſorcerer ſimulated the Chriſtian faith, and was baptized: ſuppoſing that the *Apoſtles* healed by Magick, and not by the power of God; and ſuſpecting the *Holy Ghoſt* to be given by a greater Magicall ſcience, he offered money for the gift: which being denied him, he ſtudied all

manner of Magick ſo much the more; ſo to make himſelf ſeem the more glorious in the emulation; and to make himſelf famous in his conteſtation againſt the *Apoſtles*, vented his hereſies, and vaunted his ſorceries ſo much the more. And, in ſtead of the *Holy Ghoſt*, he got him a devil for his familiar; which he ſaid, was the *Soul* of a ſlain *childe*, (although indeed it was a Devil) that he had adjured for his aſſiſtance, in doing whatſoever he commanded. His *Prieſts* and *proſelytes* likewiſe were taught to uſe exorciſms, and incantations, and *Amatories* and allurements; and had alſo their *Paredrials*, and *Oniropompiſts*; *&c.* their familiars; and ſtudiouſly exerciſed all manner of curious ſuperſtitions, and unlawful Arts. And all was to this intent, that his, and their præſtigious acts, might ſeem to confirm their blaſphemous hereſies.

Elymas the *Sorcerer*, or the *Magician*, *ſought to turn away the Deputy from the faith*; and would not *ceaſe to pervert the right wayes of the Lord*, *Act.* 13.8,10. And not onely his actions, but his appellations alſo, ſerve to note his Hereſie, as well as his Sorcery. *Jannes* and *Iambres* the Magicians that withſtood *Moſes*; wherefore are thoſe Hereticks, *men of corrupt minds*, *reprobate*, or of no *judgement*, concerning the *faith*, that reſiſt the *truth*, compared to them 2 *Tim.* 3.8. Doubtleſſe, there was not onely ſome reſemblance, or ſimilitude, but ſome identity or reality in their actions.

Menander the diſciple, and ſucceſſour of *Simon Magus*; a *Samaritane* alſo, and a *Magician*, was poſſeſſed with a devil; and being inſtructed with dæmoniacal power, was not inferiour to the former in diabolical operation. And having attained to the height of magical Science, which (he ſaid) he had from his *Ennoja*; and by her taught, and gave it unto others: ſo that many were deluded & deceived by this his prodigious art. To which he added, as upon which he founded theſe his portentous, Hereſies, or opinions, *viz.* Affirming himſelf to be the Saviour ſent from *Olympus* to Heaven; or from the inviſible world, for the ſalvation of men. Teaching, that the Angels, the operators of this world, cannot be otherwiſe bound, or compelled, or conquered by any; unleſſe it be by learning the deceptive, and proving the experience, of the Magical art, which he taught, and by receiving the Baptiſm which he himſelf delive-

red,

red, which whosoever had ever been partakers of, they should thereby acquire perpetual immortality; and die no more; but remain everlastingly with themselves, or with him, and become thenceforth expert of old age, and be made immortal.

Saturninus or *Saturnilus*, and *Basilides*, were notorious impostors in all Magical arts, using Images, incantations, and invocations and all other superfluous curiosities. And among their other Heresies, this was one, inconsistent altogether, not onely with nature, and Theologie; but with Magick also, and Astrology. *viz.* In that they invented 365. Heavens, making one another by succession, and similitude; and the lowest of them begetting the creatures here below. And the chiefest or highest of them, which they call *Abrasax*, or *Abraxas*, they make to have in it self, not onely the number of the 365; but the vertue of them all. And yet the *Mathematicians* then agreed with them in the distribution of the 365 local positions of the Heavens; though peradventure not in their mutual, and so infinite generation: Howbeit, in this they, and the Magicians were wholly agreed in contending their mysteries to be ineffable, and ought to be hidden in silence.

Carpocrates and his *ear-mark'd Disciples*, practised all manner of Magical arts; used Incantations, Philters, Paredrials, or Demoniacal assessours, orthropompists, or Dream-artists, and all other machinations, malignations, inductions, illectations, *&c.* Yea, they set up Schools of Magick, and taught præstigious operation in publique; saying heretically, that by vertue of these they had gotten the Dominion over the Princes, and Fabricators of this world; and not onely over them, but over all that are made therein. Teaching yet more heretically, that they who will attain to the perfection of their *Mysti gogie*, must dare to do any thing; yea, must do any filthy thing: otherwise they cannot escape the Prince of this world, unless by such secret operation they pay their debt to all. And what was this operation of absolving the debt in the body? but a nefarious coition of men and of women; and therewithal, an abhominable operating of incantations, venefices, and Idolatries upon every member of the body.

Marcus (with his podalitial *Mareosites*) was most skilful & expert in al magical impostures; by which he seduced many men, and

and not a few women; to turn to, and attend him, as one moſt ſciential, and perfect; and one that had gotten great vertue from inviſible and unnameable powers & places. Wheras he onely mixed the ludicrous fopperies of *Anaxilaus*, together with the wicked ſubtilties of Magicians, and ſo deluded into admiration or aſtoniſhment, ſuch ſimple and ſenſeleſs people, as could not diſcern his ludibrious incantations. For faigning himſelf to give thanks over a cup of white wine, by his long invocations, and incantations, he turned it to red, or made it ſo appeare, that it might be thought, by that grace, from them that are above all, he diſtilled his own blood into the cup; through the invention thereof, and that they which were preſent might deſire to taſt of that cup, that ſo there might diſtil upon them that grace which the Magician invoked; or which the Magician called Grace. Underſtand withal, that he had a Devil his *Paredrial*, or aſſeſſor; by which he himſelf did ſeem to propheſie: and ſo many women, as he thought worthy to be partakers of his grace, he made to propheſie, eſpecially he buſied himſelf about women that were noble, and rich, and gayly clad; and thus blaſphemouſly he would flatter, and allure them: I will that thou ſhouldeſt partake of my grace; becauſe the Father ſeeth every Angel of thine alwayes before his face; now the place of thy greatneſſe is in us, and it behoveth us to convene in one; receive firſt from me, and by me, grace; and be thou prepared as a Spouſe, to entertain her well-beloved; that thou maiſt be as I, and I as thou: place thou in thy chamber the ſeed of light; take from me thy well beloved; and receive thou him, and be received of him; behold grace deſcendeth upon thee; open thy mouth and propheſie. Thus ſhe being enticed, ſeduced, and puffed up, and her heart beating and burning within her, out of a hope, or preſumption to propheſie; ſhe dares to ſpeak any doting follies; and that (from the heat of the ſpirit) boldly, impudently, confidently vainly, emptily. And from thenceforth reputes her ſelf a propheteſſe; & gives thanks to *Marcus*, who hath communicated his own Grace to her: and now labours to recompenſe and reward him, not only with all her wealth and ſubſtance, but with her corporal copulation, that in all things they may be one. A certain Deacon in *Aſia*, who had received *Marcus* into his houſe, fell into this

this very kind of calamity; he having a very beautiful wife, this Magician corrupted her both in body, and minde, or opinion; so that she followed after him a long time: at length, after the brethren had converted her with great pains; she spent her whole time in confession, bewayling and lamenting the corruption that she had suffered by this heretical Magician, or magical Heretick.

Priscillianus was very studious of *Zoroaster* the Magician, and of a Magician made a Bishop. He himself subjected *Christ* his actions, and passions, to the stars. And the *Priscillianists* determined all men to be bound to fatal stars; and that our body is composed according to the twelve signes; as those they vulgarly call *Mathematicians* use to do, constituting *Aries* in the head, *Taurus* in the neck, *Gemini* in the shoulder, *Cancer* in the breast, and so running over the rest by name, till they came to the soles of the feet, which they attribute to *Pisces*, called the last signe by the Astrologers. These and the like fabulous, vain, and sacrilegious things, hath this heresie woven together, which is too long to prosecute. And so is it, to speak particularly of the *Ebonites*, *Valentinians*, *Gnosticks*, *Colarbasians*, *Heracleonites*, *Heraclites*, *Ophites*, *Cerdonians*, *Marcionists*, *Montanists*, *Euchetanes*, *Euphratians*, *Senophians*, &c. which were as infamous for præstigious Magick, as portentous heresies. I passe by the heresies of the Magical, and Astrological *Philosophers*, about the principles, tearms, matters, efficacies and ends, of all things, celestial, and terrestrial; and their Magical opinions mixt with Idolatry, Superstition, Atheism, and prophanenesse.

Of all the rest, *Ptolomie*, and the *Ptolomaites* would not be left out, and it were but for names sake: but *Ptolomie* was a bud or branch of the *Gnosticks*, and the *Valentinians*, and then he must needs be a piece of a Magician. But I onely put the *Ptolomaites*, heathenish or heretical, to the construction and application of these words; πόθεν γὰρ ὑμῖν, ὦ οὗτοι πτολεμαῖοι, τε καὶ πτολεμᾶμαι, τοῦ Βυθοῦ τὰ μέτρα, καὶ αἱ μαίωσεις τῶν τυκτῶν καὶ τῶν γεννητεκῶν προθέσεων ἐποθέσεων ἢ γνῶσις? For hereupon I conclude, that if *Ptolomie* the Genethliack, was not an heretick, yet *Ptolomie* the heretick, was a Genethliack. And that he, and his followers are as easie to be posed, puzzled, and confuted in the one, as the other.

10. *Of*

10. *Of the inveterate malice, and envy of Magicall operators, and Aſtrologicall diviners, in maligning, defaming, oppoſing and perſecuting the Church; and more eſpecially the Miniſters of* Chriſt.

BEſides the canonicall hiſtory of *Jannes* and *Iambres* reſiſting *Moſes*; and of *Simon Magus*, and *Elymas* withſtanding St. *Peter* and St. *Paul*: Eccleſiaſticall ſtory makes this relation betwixt St. *Peter* and *Simon Magus*. *Nero* being captivated with the effaſcinating allurements of *Simon Magus*, who had gotten his heart, by promiſing him (through his wicked arts) victory, dominion, health, long life, ſafety, &c. all which he believed, that knew not how to prove the truth of things: ſo that he held the chiefe place in his friendſhip; for he took him to be the overſeer, and guardian of his life, and health. But after that *Peter* had detected his flagitious vanities; and had demonſtrated how that he onely belyed the ſpecies and appearances of things; and that he effected no true ſolid thing at all: then was he had in ſcorn, and therefore conſumed himſelfe with griefe and envy. And although he had experience of *Peters* power in other parts (for under *Claudius Ceſar* he was ſtricken with madneſſe, after that he was found to have dealt ſo maliciouſly againſt the Apoſtle *Peter* in *Judea*, he wandred from East to West) and comming to *Rome* firſt, he boaſted that he could raiſe the dead. It ſo fell out, that a Noble young man, a kinſman of *Ceſars*, died about that time, to the griefe of all. Moſt of them adviſed that an experiment ſhould be made, whether he could be raiſed again from the dead. Now *Peter* was accounted very famous for ſuch mighty works: but as yet the Gentiles had no faith, as touching any ſuch fact of his. Yet their griefe requiring remedy, to *Peter* they went: and ſome of them thought it meet that *Simon Magus* ſhould be called alſo. Both of them being preſent, *Peter* bad *Simon* begin firſt to raiſe the dead if he could: and if he could not, then he himſelfe would not be wanting to the raiſing of the dead by the help of *Chriſt*. *Simon* ſuppoſing that his art would avayle much in a City

City of the Gentiles, propoſed this condition: that if he raiſed the dead, then *Peter* ſhould be ſlaine, who injuriouſly provoked ſo great a power (for ſo he was called) but if *Peter* prevailed in the fact, he ſhould in like manner be avenged of *Simon*. *Peter* is content and *Simon* begins: and drawing to the dead mans bed, ſo ſoon as he began to inchant, and murmurre his charms, the dead corps ſeemed to move the head, thereupon great was the cry of the Gentiles, that he was alive already, and ſpake with *Simon*: and a greater indignation againſt *Peter*, that he durſt offer to compare himſelfe to ſuch a power. The holy *Apoſtle* deſiring ſilence, ſaid, if the dead be raiſed indeed, and live, let him riſe, walke, ſpeake: all this is but a phantaſme, and no reality: call but *Simon* away from the bed ſide, and then ſhall ye ſee not ſo much as the leaſt ſhew of it. Well, *Simon* was brought from the bed, and there remained not ſo much as a ſigne of any motion in the dead man. Then *Peter* intent on prayer a while within himſelfe, and ſtanding aloofe off from the corps, cryed with a loud voyce, Young man ariſe, *the Lord Jeſus* healeth thee: and ſtraight way he aroſe, and ſpake, and walked, and received meat, and he delivered him to his mother, who deſired him, that he would not depart from him: to whom he ſaid, he ſhall not be forſaken of him who hath made him to riſe again, whoſe ſervants we are: and thou mother, be ſecure of thy ſonne, and feare not, for he hath his keeper. Then the people ariſing up to ſtone *Simon*, *Peter* ſaid, let this ſuffice for his puniſhment now, that he underſtand his arts are nothing available; let him live yet, and ſee the Kingdome of *Chriſt* increaſe even againſt his will. The Magician was much tormented in himſelfe at this glory of the *Apoſtle*; and collecting himſelfe, and ſummoning up all the force of his charmes, he gathers the people together, and complaines, that he had been greatly offended by the *Galilæans*, and therefore would now leave the City, which he was wont ſo to defend. And appoints a day, on which he would goe flie, and ſo would aſcend into thoſe ſupernall ſeats; for the heavens was open to him when he pleaſed: upon the ſaid day he gets up the *Capitoline* Mount, and ſo caſting himſelf from the top of a Rock, began to flye. Thereat began the people to wonder and worſhip; many of them ſaying, it was the

power of God, and not of men, to flye with a body; and that *Christ* himself did no such thing. Whereupon, *Peter* praying *Christ* to magnifie his own power, by detecting the vanity of such tempting arts, and so to undeceive the people: *Simons* wings were forthwith clipt, and he fell down headlong, and died either in the place, or soon after. Now *Nero* indigne in the fall and losse of so necessary a friend and familiar, took occasion against *Peter*, and persecuted him to his martyrdome.

Cynops a great Magician, and adversary to St. *Iohn*, inveighed against his doctrine, detracted from the miracles which he wrought in the name of *Christ*, and defamed his person, through the false criminations of *Apollos* Priests. And provoking him to behold and admire his power, in raising the dead out of the sea (which was no other then divels appearing in forms of men) where he himselfe diving (to fetch up more dead men) with a great noyse of the Sea, and acclamation of the superstitious bewitched people: at the prayers of St. *Iohn* the sea roared indeed, and swallowed up *Cynops* among the dead, so that he never appeared above water any more. Then commanded he those divels to depart that place, and get them againe to their cave. Yea, he made the divels to confesse the mutuall compact or covenant that was betwixt them and *Cynops*. And likewise expelled devils out of divers places: for which *Domitian* commanded that he should be banished into the Isle of *Pathmos*.

Wardacheus King of *Babylon*, being foretold by his Diviners, of the great danger and losse, which he should suffer in his warre against the *Indians*; at which he being dejected, the *Apostles* *Simon* and *Jude* (then present) smiling said, they had brought peace with them into his kingdome, and therefore bad him not feare, for the *Indians* should be glad to make peace with him on the morrow. But the Magicians derided both this and them, and bad him not believe those vaine men, for it should so be as they had said. But they proved the vain men; for the event fell out contrary to theirs, and according to the *Apostles* prediction. Those two Apostles also were mocked and derided by *Zaroes* and *Arphaxat*, two Magicians: but at the very houre of the martyrdome of the two *Apostles*, the two

Magicians

Magicians were ſtricken dead with Thunder and Lightning.

Maruthas Biſhop of *Meſopotamia*, being ſent in embaſſage to *Iſdigerdes* King of *Perſia*; he much honoured the man for his ſingular piety, and began to attend unto his doctrine. Now the *Perſian* Magicians, fearing leſt he might perſwade the King to receive the Chriſtian faith; and envying the man, becauſe he had (by his prayers) cured the King of that paine in his head; whereunto all their ſpels and charms were nothing available: they began (whereby to deſpite this Religious man) to play this impoſture, namely, they cauſed one to be hidden under the ground, and to preſage, or proclaime in this wiſe, as the King was at his devotions; that the King ſhould be caſt out of his Kingdome for giving heed to a Chriſtian Prieſt. Hearing this voyce, though he much reverenced *Maruthas*, yet was he minded to remove him, rather then runne ſo great a hazzard. But *Maruthas* (by his wiſdome and diligence) detecting the circulatory and præſtigious fallacy: the King cauſed every tenth Magician to be beheaded. *Maruthas* after this departed *Perſia*: and yet returning thither again after a while, then began the Magicians to play their impoſturous prankes afreſh. For they cauſed a noyſome and poyſonous ſtinke in the place ſtill when the King and *Maruthas* met together: and this they foyſted upon the Chriſtians; and preſaged how perilous it was to the Kings health. But they being formerly ſuſpected, were the more eaſily diſcovered, and puniſhed accordingly. After the death of *Iſdigerdes*, his ſonne *Barasanes* was ſtirred up by the Magicians to bitter perſecution againſt the Chriſtians; *Sapores* alſo bitterly perſecuted the Chriſtians, and eſpecially *Simeon* the Biſhop and the Miniſters; becauſe they refuſed to worſhip (the Planetarian god) the Sun, in which perſecution, the Magicians were the onely inſtigators and actors.

The perſecution under *Decius*, was not begun by any imperiall edict; but firſt ſet on foot by an impoſterous Diviner: who ſtirred up the multitude of the Heathens, to promote their own ſuperſtition, and oppreſſe the Chriſtian profeſſion.

Olerian was very clement and favourable to the Chriſtians, till the Magicians put him upon the perſecution; as the greateſt enemies to and impediments of their acts and operations.

All the Philosophers, Sophisters, Magicians, Aruspices, Augurs, Negromancers, gathered themselves together against *Athanasius*, alledging nothing could succeed in their art, or to them by their Art, till *Athanasius* was first taken out of the way. Therefore they greatly excited *Iulian* against him. Another time they most calumniously accused him of the same devillish art, that they themselves were guilty of.

Iulian, *Maxentius*, and *Maximinus*, were great divining Magicians, and great favourers and promoters of divining Magicians; and as such, and by such, great tyrants, and persecutors; and such as especially laboured to destroy not onely the Priests, but the Priesthood.

Henry the third purposing to ayde his brother against *Lewis* the *French* King, was disswaded therefrom by the disastrous predictions of *William de Perepond*, a great Astrologer, and his counsellour. But the main intent of the divination was from the *Popes* Oracle; lest *Lewis* might so be interrupted in his persecuting enterprize against the *Albigenses*.

The Magicians (as the Ecclesiasticall historians relate it) pursued *Daniel* with envy, calumny, and treachery, before *Cambyses*, or *Cyaxares*, till they brought him to the Lyons denne: till the Prince repented that he was led so farre by the Magicians, and delivered *Daniel* from the denne, and cast them into it.

The Magicians of *Persia* by false calumny, and barbarous cruelty, raised and maintained thirty yeeres persecution against the Christians: devising and inflicting horrid tortures upon *Abdos* or *Audos*, a Bishop; upon *Benjamin* a Deacon; and also upon *Hormisda*, a Nobleman.

Theoteclinus a Magician of *Antioch*, under *Maximinus*, by magicall force caused an Image of *Iupiter* to poure forth Oracles; and such they were as served to whet on the Emperours persecution, and to exasperate the hatred of the Citizens against the Christians.

11. *Of the divining envy, diſſimulation, calumny, blaſphemy, and enmity, not onely againſt Chriſtian Religion, but even againſt* Chriſt *himſelfe.*

Mileſian Apollo being conſulted about *Chriſt*, whether he was God, or man, gave this anſwer: That he was mortall according to fleſh, or body; wiſe in portentous, or monſtrous workes; but being apprehended by armes under *Chaldean* Judges, with nailes and clubs, he made a bitter end. Upon which *Lactantius* his comment is, That although the Oracle (as it was forced) began to ſpeak truth; yet it did it ſo ſubtilly, and perverſely, as with intent to deceive the conſulter, being altogether ignorant of the myſtery of God and man: and ſo ſeems to deny him to be God, by confeſſing him to be man. But in that it acknowledgeth him to be *mortall*, according to the fleſh, it is not inconſequent (although againſt the mind of the Oracle) but that he was immortall, and God nevertheleſſe, according to the Spirit. And why muſt he needs make mention of the fleſh; when as it was enough to ſay him *mortall*? but being preſſed with truth, he could not deny the thing to be, as it was: as he alſo was forced to confeſſe him to be *wiſe*. And what ſaies *Apollo* to himſelfe? If he be wiſe, then is his doctrine wiſdome, and no other: and they are therefore wiſe that follow it, and no other. Why then doe their vulgar account us vain and fooliſh: ſince we follow a maſter, and Teacher wiſe, by their Oraculous gods own confeſſion? In that he ſaith, that he did portentous works (by which he merited the faith of a Godhead) he ſeems to aſſent unto us: becauſe he ſaith him to doe thoſe very things, which (rightly underſtood and believed) we glory in. Nevertheleſſe he recollects himſelfe, and returnes to his dæmonicall frauds of calumny and blaſphemy. For albeit he ſpake ſome truth, as neceſſitated, yet he ſeems to be a betrayer of himſelfe and the gods: in as much as he would have enviouſly concealed (through an inimicall and deceiving lie) that which the truth partly

partly wrung from him. And therefore he ſaith him to have done wonderfull workes; but he meant it ſhould be underſtood not by a divine, but by a magicall or divining power. But whereas he ſaith further, that he was apprehended under *Chaldean* Judges, &c. I demand hereupon, whether they were *Chaldeans* by nature, or by profeſſion? The firſt is not to be conceded as concerning *Herod* and *Pilat*; nor yet properly as touching *Annas* and *Caiaphas*: and therefore (ſince he will needs call them *Chaldeans*) the latter is rather to be ſuppoſed: it is not ſtrange to be believed, that any one of them might be of the Chaldean profeſſion, or addicted to it. And why might not the Chaldæanizing Oracle be drawn to confeſſe ſo much againſt it ſelfe? And might it not be one end of the *Eccliſpe* at his *paſſion*, to make even all the Chaldæanizing Aſtrologers to confeſſe, with ſome of their fellows, that it was no other but the God of nature, that now ſuffered?

One asking *Apollo*, what God he might appeaſe, whereby to recall his wife from Chriſtianity? The Oracle gave this anſwer (as St. *Auguſtine* cites it from *Porphyrius*, a great enemy of *Chriſt* and Chriſtians) Sooner mayſt thou write in water, or fly in the ayre like a bird, then remove the opinion of thy impious wife; let her goe on as ſhe will, and ſing a dead God in vaine fallacies, and falſe lamentations: whom (the Judge rightly determining) an ill death hath ended. This *Porphyrius* cites, and expounds blaſphemouſly; as if *Chriſt* died deſervedly, from the juſt ſentence of his Judges. But St. *Auguſtine* conceives *Apollo* ſpake not thus; but his vaticinating Diviner: and yet not he, but this magicall calumniator; that durſt blaſpheme above the devill himſelfe. For *Apollo* himſelfe durſt not but ſpeak well of him, ſaying, he was ſuch a God, and King, as made the heavens, the earth, and Sea, and the deep things of Hell to tremble; of whom both he, and his fellow Dæmons were afraid. Such alſo was the anſwer of *Hecate* concerning *Chriſt*; and ſo were all the reſt of them. Among ſome forced and diſſembled truths, abundance of blaſphemy, and calumny againſt *Chriſt*, and Chriſtian religion.

The *Pythian* Oracle being conſulted again and again by the *Athenians*, what religion was beſt to be ſet up? would ſtil anſwer, their Fathers or Countries cuſtomes, rites, or ceremonies.

Not

Not but that he would falſe religion in all variety: but that he feared a change of religion might make way to reformation of Chriſtianity.

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12. *Magicians, Aſtrologers, Diviners, Diabolically prædicting, maliciouſly envying, malefically imprecating, and venefically murdering, ſuch as inhibited, oppoſed, confuted, contradicted them, or their arts. That is, either by violence, treachery, or ſorcery, ſeeking, and venturing their adverſaries deſtruction: whether they were Kings or Prieſts, Chriſtians or Perſians.*

Vitellius having commanded by his Edicts, that the *Chaldæans*, Mathematicians, Magicians, judiciall Aſtrologers, and Diviners ſhould depart the City of *Rome*, and be baniſhed all *Italy*, within the *Kalends* of *October*. Thereupon the *Chaldæans* ſet up an imprecatory and devotory libell, threatning that *Vitellius Germanicus*, by the day of the ſame *Kalends* ſhould be no where, or not in being. And yet not that by Fate ſo much as vaticinall malefice.

Domitian having decreed the baniſhment of the Aſtologers, (although he much preſumed to be an Aſtrologer or Diviner himſelfe) they likewiſe caſting his conſtellation, told him what time he ſhould die. *Aſcletarion* the Mathematician eſpecially threatned his death to his own face. At which *Domitian* angerly demanded, what death found he by his art that he ſhould die himſelfe? He anſwered that he himſelfe ſhould be eaten up of dogs, which (ſaith the ſtory) fell out as prodigiouſly, as inevitably. Now thoſe dogs being divels, without doubt it was eaſie for the Divell to ſuggeſt unto the Aſtrologer what he meant to effect himſelfe: ſo eaſie is it for Aſtrologers to predict thoſe things, whereof they intend to be the inſtruments, or by their effaſcinating predictions to inſtigate others to commit. And if they underſtood not theſe very things by diabolicall inſtinct, to ſatisfie their tempting invocations; how ſhould *Apollonius Tyaneus*, diſputing in the Schooles at

Epheſus

Epheſus, ſtop on a ſudden with defixed eyes, and diſtracted countenance, cry out (at the very inſtant that *Domitian* was ſlaine at *Rome*) well done *Stephanus*, kill the Tyrant; that Tyrant *Domitian* is even now wounded, ſlayne, dead? Well might a Magician be adviſed of the act, when it was a ſooth-ſaying divination, that provoked to doe the deed.

Iuſtine Martyr was ſlain by the treachery of one *Creſcens*, a diſſolute, vain-glorious, circulatory, ſophiſticall Philoſopher: becauſe he diſputed againſt, and confuted him in that kind of ſophiſtry.

Picus Mirandula, for writing largely, ſoundly, and ſharply againſt Aſtrology was envyouſly and imprecatingly told by *Lucius Bellantius*, that (according to his Aſtrologicall judgement upon his Nativity) he ſhould die in the thirty fourth yeare of his age: yet while he formerly diſputed for the Mathematicall ſciences at large, the Aſtrologers made the Starres to ſignifie his ſtupendous living above his yeares.

It is recorded of *Simon Magus*, that many even of the Heathens obſerving his præſtigiouſneſſe, and branding him for it, he ſoothed them up, and pretended a ſacrifice, and bade all thoſe that had reproached him or his art to a banquet; of which they had no ſooner eaten, but they were all infeſted and inflicted with divels and diſeaſes.

A Magician not far from *Ibena*, being upbraided by a neighbour of his, a Carpenter, with his unlawfull arts and practiſes: pretended to predict ſome infortunity of his at hand, for railing againſt the profeſſion; but wrought it venefically, ſo that the poore man fell ſuddenly into a ſtrange diſeaſe. Whereupon begging pardon for offending him or his Art, he implored the help of his skill for his releaſe. The Magician promiſed it, and to that purpoſe gave him a certaine root to take in a potion, which he had no ſooner done, but he was taken with moſt exquiſite torments in all parts, of which at length he died.

13. *Of oraculous arts, and divinatory artifices, ſilenced, and confounded, at the preſence, and by the vertue of wiſe and holy men and things.*

IVlian apoſtatizing from Chriſtianity, and being now to be initiated in the Paganiſh way, by the conſecration of a præſtigious Magician: the Divell (who was to be preſent at the ſolemnity) diſappeared at the ſigne of the *Croſſe* (which might then be of more vertue, becauſe of leſſe ſuperſtition) at which power *Iulian* was more troubled, then he was at the Divels preſence. But the præſtigious *pſeudomantiſt* excuſed it; and would not have him to think that the divel fled or avoyded the place for feare of it, but in hatred to it.

Iulian again ſacrificing to *Apollo*, and no anſwer being given of any thing whereof he enquired, he then demanded of the dæmoniacall Prieſts what might be the cauſe of ſuch his ſilence? They anſwered, that no anſwer was given by the Oracle, becauſe the Sepulchre of the Martyr *Babylas* ſtood ſo nigh. Whereupon he commanded that the *Galilæans* (for ſo he called the Chriſtians, ſhould come and remove his Sepulchre from thence, which they did with great exultation, ſinging (even in the eares of the profane Prince) *Confounded be all they that ſerve graven Images, and that boaſt themſelves of Idols.*

At the incarnation of *Chriſt* all the divining Oracles of the Panym gods were ſhut up; as the Oracle of *Delphos*, among others, was conſtrained to confeſſe; and ſo never ſpake afterwards. Wherewith *Auguſtus* being afraid, cauſed a great Altar to be erected in the *Capitoll*; ſignifying that it was the Altar of *the God*, the *firſt born.*

A jugling impoſtor carried about a Dragon, perſwading the people it was *Æſculapius*, ſaying it would give anſwers of all that was demanded, that whenſoever he moved him in any of his circles, O yes was made (after the manner of *Athens*) in theſe termes: If any mocker, flouter or Chriſtian be here, let him goe forth; for no prankes could be playd while they were by.

About the time of *Constantine*, *Apollo* spake this Oracle, not out of the mouth of his Priest, as formerly; but out of a certaine darke cave or denne, *viz.* that the just which were upon the earth(meaning the Christians)hindred him from his vaticinating,or presaging power.

Valentinian, who was at first somewhat favourable to the Christians, was afterwards greatly incensed against them, by the Magicians, Astrologers, and Diviners, that urged him to forbid them his house, to banish them far away, and to put them to the Sword: because indeed they were obstacles to their incantations,and præstigious practices. For there were some of those holy professors,that with their very sight,and voyce, represt all that their diabolicall art and efficacy.

Thaumaturgus, with his companions, driven(by reason of the night approaching, and an hasty shower falling) into a Temple where divination was wont to be exercised: immediately upon their entrance the Divell gave over his answer, and departed the place. The next morning, after they were gone from thence, the Priest of the Temple began his sacrifices, to adjure the spirit to his predicting responsals againe, who cried out that he could not now have accesse to the place, as formerly, and all because of his entrance that remained there the last night.

St. *Hierome* sayes, that upon our *Saviours* entrance into *Ægypt*, all the Idols there fell down, and so their divining arts and offices were undone: wherewith they had so long deceived the world. And therein he takes the prophecy to be fulfilled,*Isa.*19.1.&c.

Macarius of *Ægypt*, and *Macarius* of *Alexandria*, both these holy men were banished into an Isle that had no Christian inhabitant in it. They were no sooner entred there, but the Devils that had there their Temple, or grove, and their divining Priest) began forthwith to quake for feare. Yea the Priests daughter being suddenly obsessed with a fury, and crying out why came ye hither, to drive ue hence? They expelled the Divell out of the Damosell. which occasioned the conversion of the Priest, and the inhabitants of the whole Isle, to the Christian faith. The like story is of these two together with *Isidorus*; and the Devils own confession by the tongue

tongue of the obſeſſed Damoſell much more large. O your power! ye ſervants of *Chriſt!* every where are we expelled by you, out of Cities and Villages, Mountaines and Valleys, and deſart places. We had hopes that this ſtrange place of ours might have eſcaped your preſence and power, but hither you are driven by your perſecutors, that you might be a means to drive us hence, &c.

Aſtyrius, by his preſence and prayer, plainly detected, and utterly fruſtrated the præſtigious conveyance of the victimes, that in certaine feſtivals, were caſt into the enchanted fountaines.

Apollo himſelfe was forced to confeſſe, that the holy men which reſided thereabouts, were the onely obſtacles why he could utter no more his preſaging truths; and being asked how thoſe kind of men might be diſcerned, he anſwered, by their profeſſion of *Ieſus Chriſt.*

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14. *Of ſuch as apoſtated from, or were excommunicated out of the Church of* Chriſt, *becauſe of Magick and Aſtrologie.*

Simon Magus believed, and was baptized, and continued with Philip, and wondred, beholding the miracles and ſignes which were done, Act. 8. 13. yet after all this, *the bond of iniquity*, the diabolicall compact, or magicall covenant had ſo entangled and inſnared him, that of ſometimes *Samaritan*, ſometimes *Iewiſh*, and for the moſt part *Pagan* in his religion, he fell utterly away from Chriſtian, and had not the leaſt *part* or *lot* in that *matter.*

Iulian was trained up in Chriſtianity, and profeſſed it; but ſtealing to magicall Maſters, they ſo perverted him with their Magicall ſophiſtry, as that they utterly perverted him; and that made him (as ſoon as he durſt appeare in his own colours) apoſtate, or fall away from it.

Eceboliu the *Sophiſter*, who was one of *Iulians* Tutors while *Conſtantius* raigned, he ſeemed very ardently to embrace the Chriſtian faith: but after that *Iulian* had obtained the Empire,

he presently conformed to those opinions and manners of the Emperour, which he, and his light, had infused into him. But *Iulian* being dead, he pretended again to professe the Christian Religion; and cast himselfe prostrate at the doore of the Church (out of which he was excommunicated) crying out to such as past by, tread me under feet, as *unsavory salt*: yet after all this, remained light and unconstant in his religion, to an utter apostasie at the last.

Porphyrius, that notable contemplator in Magick, and practitioner also, who of Christian, turn'd Platonist, and Pagan, upon this occasion. Certaine Christians of *Cæsarea Palestina* having reproved him sharply (some say scourged him) for the notorious scandall as well of his manners as opinions: he indigning to be thus dealt withall, quite deserted Christianity, became a capitall enemy thereunto, and wrote divers cursed books against Christian Religion (besides those wherein he promoted magicall Philosophy, and Paganisme) wherein he blasphemed *God*, and *Christ*, and the *Holy Ghost*; depraved and wrested the Scriptures, calumniated the *Prophets* and *Apostles*, and slandered sundry *Fathers*, *Doctors*, and *Confessours* of the Primitive Church.

Aquila, making some flourishes in the Christian profession, but not forsaking his former corrupt habit in the vanities of Astrologie, but still abhorring the superstitious positions of Nativities, was therefore reprehended by the orthodox teachers of those times. But instead of amending those his pernicious errors, he perversly opposed them even against the truth it selfe. For which being expelled the Church, he renounced Christianity, turned *Proselyte*, and became a circumcised *Iew*.

Pope *Alexander* the third (they say) suspended a Priest from his office, for the space of a whole yeere, for but consulting with an Astrologer, about a theft that was committed in the Church.

Eleusius, a *Novatian* Bishop, and one who himselfe had sacrificed to *Fortune*, was depriued of his Bishoprick, for the baptizing of *Heraclius*, a presaging Priest of *Hercules*, and admitting him to the degree of a Deacon.

At *Laodicea* one *Epiphanius* a Sophister, about to recite an Ode

Ode in the honour of *Bacchus*, began to declame, hence ye prophane, and not initiated to the ſacred *Bacchanals.* Notwithſtanding many of the Chriſtians ſtaid ſtill, as being taken with the fame of the Rhetorician. Amongſt the reſt were the two *Apollinares*, the father, and the ſonne, both Clerks, one a *Preſbiter*, the other a *Lector.* Of which *Theodotus* the Biſhop of *Laodicea* being advertiſed, he reaſonably chid the lay people, and ſo pardoned them. But as for the *Apollinares*, after long, ſharp, and publique rebuke, he interdicted them the Church, and communion of Chriſtians.

Anatolius, very familiar to *Gregorius* the Biſhop, being found to have ſacrificed to Idols at *Antioch*; and the preſect of the Eaſt being but too negligent and remiſſe in judging him for it: the people began to riſe in tumult, and to lay hands upon *Gregory* himſelfe; whom they alſo impeached of Idolatry, but unjuſtly. Hereupon by the command of *Tiberius* the Emperour (him that ſucceeded *Juſtin*) *Anatolius* was called in queſtion, and not having whereof to accuſe *Gregory*, at the acclamation of the people, who could not endure ſuch a wickedneſſe unpuniſhed, he was not only excluded the Church, but condemned to the beaſts.

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15. *Of thoſe that have retracted, recanted, repented of the ſtudy, practice, and conſult of Magick and Aſtrologie: and that either fruitfully, or unfruitfully, deſperately, or contritely.*

MAnaſſeh was a Magician, for *he obſerved times, and uſed inchauntments, & uſed witchcraft, and dealt with a familiar ſpirit, and with wizzards*, 2 Chron. 33. 6. yet we believe that he truly and unfainedly repented, and although his *prayer be Apocryphall*, for *he beſought the Lord his God, and humbled himſelfe greatly before the God of his father; and prayed unto him, and he was entreated of him, and heard his ſupplication.——Then Manaſſeh knew that the Lord he was God*, Verſ. 12, 13. Neither doe we make any doubt of the hearty and effectuall repentance of thoſe *Exorciſts*, Acts 19. 17, 18. becauſe *feare fell on them all, and*

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the name of the Lord Ieſus was magnified; and many that believed came and confeſſed, and ſhewed their deeds; many alſo of them which uſed curious arts, brought their books together, and burned them before all men. —So mightily grew the word of God, and prevailed. The like we believe of the *Damſell*, Act. 16.16,17,18. becauſe *poſſeſſed with a ſpirit of divination* (paſſive rather then active, the divel divining by her, rather then ſhe by the Divel.) *The ſame followed Paul and us, and cried ſaying, theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.* A good confeſſion in all reſpects, (take it to be the Damſels, and not the Divels ſpeech) giving God and his Miniſters their due, and yet claming their own intereſt withall. But as for *Simon Magus* his repenting (*pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me*, Acts 8.24.) who can judge it to be other then falſe and fruitleſſe? For he was terrified onely with an apprehenſion of the puniſhment, not of the ſin: and put off that duty to others, which he ſhould have exerciſed himſelfe.

Tiberius importunate to know, who ſhould be his ſucceſſor in the Empire? it was anſwered, even he that ſhould firſt come to him the next morning. Hereupon he gave order to his Tutor, to bring his Nephew *Tiberius* to him, very early the next day: and the day appearing, commanded *Euodus* (ignorant of his intent and deſire) to goe out, and bring in to him the firſt youth that he met, which fell out to be *Caius*: which when *Tiberius* ſaw, he was infinitely troubled, exceedingly beſhrewing himſelfe, that he had ſought after any Augurie or preſage at all. For whereas he might have lived, and died a great deale more contentedly, had he been altogether ignorant of things future; their fore-knowledge now ſerved onely to adde both to the miſeries of his life and death.

After the death of *Cæſar*, which was ſaid to follow the fatidicall prediction of *Spurina* the Mathematician; the people lamented, and wiſht that the curſed Diviner had rather loſt his skill; then that a father of his Countrey ſhould ſo have loſt his life.

Nero was himſelfe held to be a great Mag aſtro-mancer, and wanted neither wit nor will, nor wealth, nor Tutors, nor inſtruments, nor ſtudy, nor credulity; yet for all this confeſſed

that

that he never found any argument of truth, nor experiment of reality in magicall operation; which made him at last abdicate and renounce it, reject and contemne it; and abhorre and condemne himselfe for ever having to doe with it.

Origen is often cited by Magicians and Astrologers, as if he were their own: howbeit in his books (and especially as *Eusebius* cites him) he plainly and abundantly refutes them. And therfore if he were more addicted to them, it is certaine enough that he converted from them.

St. *Cyprian* sometimes addicted to the study of magick repented of it at his conversion. And if that booke *de duplici Martyrio* be his, we have there this his confession: They that use Magicall arts have denied *Christ*, and made a compact with the Divell: from which evill the mercy of the Lord hath delivered us; as it hath also from all the rest, in which we were held, while we sometimes walked according to the old man.

St. *Augustine* confessed that he was very much enclined to the study of Magick and Astrology; but, after his conversion, he utterly abandoned, and condemned it. And to this purpose relates this story of himselfe. A friend of his (one *Firminus*) and he, walking together, both of them being addicted to the constellationall way: *Firminus* askes his opinion of his constellation, about a secular businesse he had then in hand. St. *Augustine*, somewhat changed in his generall opinion of it, told him, that he conceived that way to be vaine and ridiculous. *Firminus* insisted, and told him a story from his father, and his fathers friend, two genethliacall Astrologers, and so precise observatours, as that they calculated the births of the very bruit beasts in their families. And it so fell out, that his mother bare him, and the others mayd brought forth a sonne also in one day, houre, and minute, as neere as could be gueſt. But now these two (so born alike) proved to be of various and contrary both fortunes and manners, in every respect. Upon this relation of *Firminus*, *Augustine* abhorred the falsity of natalitiall prognostications more and more; and so resolved to cast it off without all scruple: and not onely so, but was instant to convince the other of this vanity, from his own narration, and thus to revoke him from it too.

As

As St. *Auguſtine* was preaching to the people, there was preſented before him, in the Church, a *Mathematician*. Concerning whom he thus ſpake. This man, of race a Chriſtian, then relapſed, is now returned a penitent: and being terrified with the power of the Lord, he is now againe received to the mercy of the Lord. Seduced he was by the enemy, and long continued a Mathematician; not onely ſeduced, but ſeducing; as wel deceiving as deceived. Many lies hath he ſpoken againſt God (who gave unto him a power to doe good, not to doe evill) ſaying, It is not a mans will, that makes him commit adultery, but *Venus*; nor yet to commit murder, but *Mars*: neither doth God make a man juſt, but *Iupiter*. And many other were his ſacrilegious ſayings. How many Chriſtians hath he gulled of their money? How many have bought lying predictions of him at a deare rate? But now (as we believe of him) he abhors this lying trade. For having enticed others, he now perceives himſelf to be the moſt enſnared by the devil. And now penitent before God and men, he is become a true convert. For we perſwade our ſelves, it onely proceeds from the awfull feare of his heart. Did we not rejoyce at that *Mathematicians* converſion, who converted from a pagan; although he ſeemed to doe it for ſome promotion in the Church? But this penitent ſeeks for mercy onely; and therefore is the rather to be commended both to your eyes and hearts. Receive him, and love him, leſt *Satan* again may tempt him. Let your teſtimony and approbation confirm his converſion. He was loſt, but now is found. Long did he knock at the doores of the Church, ere he was ſuffered to enter: but he is now brought in, and hath brought with him his bookes to be burnt (by which himſelfe might have burned unquenchably) that they caſt into the fire, himſelfe might enter into that everlaſting refreſhing. We ſuffered him the longer to ſupplicate for the remedy from the ſchoole of *Chriſt*, becauſe the art wherein he hath been exerciſed, is to be ſuſpected, not onely of falſity in it ſelfe, but of fallacy in good. And therefore we delayed him, that he might not delude and tempt us. But now we have admitted him, that he might not be tempted again, and deluded himſelfe. Pray ye therefore to *Chriſt* for him; for the prayer of his Church is available againſt all impoſtures and impieties.

Iulian

Iulian greatly corrupted with magicall ſuperſtition, began a little (through preſent horrour of conſcience) to look back again to Chriſtianity: and lay a while at the Church doores, weeping and crying, *Tread upon me unſauoury Salt.* But *Ecebolius*, a Magician, hindred his true repentance, and thorough converſion; and brought him back again into that damnable ſuperſtition, worſe then at the firſt. The ſame *Ecebolius* (after *Iulians* death) fayned the like repentance, and is ſaid to uſe the ſame words, but to as little fruit. The ſame *Iulian* having received his deaths wound, roared and rayled at the Sunne, which the Aſtrologers had made him believe was the auſpicious dominator at his birth; accuſing it for ſhining ſo propitiouſly upon the *Perſians*, but not favouring him with any fortunate Influence: and ſo died, impiouſly curſing God, and the Stars; but the Star-gazers and himſelfe for adhering to them, not undeſervedly.

Wenceſlaus ſent for a wagon full of Conjurers to play tricks, and make ſport: amongſt the reſt he called *Zyto*; who comming in with a wide mouth, cloven to both his eares, ſwallowed up the chiefe Conjurer, and voyds him again downward, &c. but was himſelfe carried away by the divel, which ſo moved *Wenceſlaus* that he thence forwards ſeriouſly applied himſelfe to the meditation of ſacred things.

Pope *Sylveſter* the ſecond, of a Monke became a Magician, inſinuated himſelfe into the familiarity of a Necromanticall *Saracene*, and ſtole from him a Conjuring-book; and ſtudying or practiſing that art, obtained (by the divels meanes) the Popedome. Which dignity ſo ſoon as he had aſcended, he diſſembled his black art, under that holy veſtment: but kept a brazen head in a ſecret place, from which he ſought and received divining anſwers. And enquiring of the divell, how long he ſhould live in the Papall dignity? he anſwered æquivocatingly; that he ſhould live long, if he came not at *Hieruſalem*. Now in the fourth yeere of his *Pontificate*, as he was ſacrificing in the Church of the holy Croſſe, in *Hieruſalem*, at *Rome*, he was ſuddenly ſtricken with a grievous feaver, and began to be convinced that thus the divell had deluded him, and now he muſt die. Whereupon he began to be penitent, and confeſſing before the people, deplored the wickedneſſe of his

magicall errour. Exhorting all men, avoyding ambition, and diabolicall deceits, to live well, and holily; intreating them every one, that after his death, the trunke of his body, torne and dismembred (as it justly deserved) might be laid upon a Cart, and buried in that place whither the horses carried it of their own accord. And in the extremity of his death, besought that his hands and tongue might be cut out, by wnich he had blasphemed God and sacrificed to divels.

Trithemius retracted his opinion concerning the seven spirits, in the seven Planets, governing the world in their course, by 354 yeeres apiece, and four moneths: protesting after this manner in the conclusion, that of all these he believed and admitted nothing, but as the Catholick Church believed; and for the rest, he refuted and contemned all, as vaine, fained, and superstitious. And as he disclaimed this to *Maximilian* the Emperour, so he exclaimed against the Artists to Another. Away with these rash men, vayne men, lying *Astrologers*, deceivers of minds, and pratlers of frivolous things. For the disposition of the Stars makes nothing, to the immortall soule, to naturall science, to supercelestiall wisdome. A body hath power onely over a body. The mind is free, and not subject to Stars; and neither receives their influences, nor follows their motions, &c.

Cornelius Agrippa in his youth wrote a Magicall book of *occult Philosophy*; but in his sager yeeres wrote another of the *vanity of Sciences*: wherein he confutes and condemns Magick, Astrology, and all kind of divination: and cals the latter his recantation of the former: But if towards his death, he said indeed to his *black Dog*, Away wicked beast thou hast utterly undone me: without all doubt, and notwithstanding all apologie, his recantation was truer then his repentance. For that was sufficient to convince others: whereas this was not sufficient to convert himselfe.

Rodaick of *Toledo* (hoping to finde treasures) caused a Palace to be opened, that had been kept shut for many yeeres; there he found nothing, but a coffer, and in it a sheet, and in it written a prophecy, that after the opening thereof, men like those painted in the sheet should invade *Spaine*, and subdue it. The King was therefore sorry, and caused the coffer and castle to be shut again.

Phanias

Phanias an Hierosolymitane servant, by the advice of certain Magicians, had emancipated himselfe to the divel, in his hand writing, for the obtaining of his masters daughter, by vertue of their art. But at length repenting, he was converted by the prayer of St. *Basil*, and the divel casting in the chirograph, he was publiquely received into the bosome of the Church.

Cyprian a Magician, while he sought by Magicall arts to inchant and dementate *Iustina* the Virgin, was by her means converted to *Christ*. For whose truth they both suffered Martyrdome.

Socrates offended at the bold and blind vagations of men in their disputations about the measures of the Sunne, and of the Moon, and other Stars: wherein they laboured more in babling words, then solid arguments; undertaking to comprehend the whole circuit of the world with all the events therein, from the beginning to the end. Hereupon he withdrew his mind from these unlearned errours: and applyed it wholy to consider mans fraile condition, and the vitiousnesse and vertuousnesse of affections; and to teach such manners as most pertained to honest and happy life.

A Priest of an oraculous Temple, who had perceived that his divining divell had receded at the presence of *Gregory Thaumetargus*: at the first calumniating, but afterwards admiring his power, desired to learn of him that mystery of commanding divels. He taught him therefore the mysterie of godlinesse, and confirmed it by a miracle: whereupon he was converted, forsaking his præstigious Idolatry; yea wife, children, goods, and all, to follow him; and so became an excellent servant in the Church, and a great opposer of satan himselfe.

Marcellus, and *Apuleius*, two martyrs, who first adhering to *Simon Magus*: but seeing the miracles that were wrought by the *Apostles*, converted from the Magicians præstigiousnesse; and gave themselves wholy to believe, and follow the Apostolicall doctrine: for which they were martyred afterwards.

Hermogenes a magician, disliking his own art, brought a many of his magicall books, and offered them to *Iames* the Apostle, to be burnt.

16. *Of Magicians and Aſtrologers idolatrous account; and other vain, conſident, and ſervile ſuperſtitions they wrought in ſimple and credulous men.*

THere was a certain man called Simon, which before time in the ſame City uſed Magick, or ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one. To whom they all gave heed, from the leaſt, to the greateſt, ſaying, This man is the great power of God. And to him they had regard, becauſe that of a long time, he had bewitched them with ſorceries or magick, Act. 8 9,10,11. To the ſame *Simon*, a Statue was ſet up at *Rome*, with this inſcription, *To Simon the Holy God.*

Theſe Magicians and Aſtrologers in their generations were numbred among the Gods, and had their Statues, Images, Oracles, Temples, Altars, Sacrifices, and Services, *viz. Zoroaſter, Triſmegiſtus, Mopſus, Amphiaraus, Apollonius Tyaneus, Amphilochus, Aecius, Nanius, Porphyrius, Diodorus, Thor, Ollerus.* All theſe Mag-aſtro-mancers, and many more arrogated a divinity to themſelves, from their divinations; and had it attributed unto them by the ſuperſtitious people of ſeveral Nations.

Theagenes was ſo ſuperſtitious, that he had in his houſe the Image of *Hecate*: and durſt at no time offer to ſtir out of doors, till he had firſt conſulted it. For which his ſlaviſh ſuperſtition, he grew into a Proverb among the very heathens themſelves.

Archimedes the Geometrician, by his art alone, drawing out a maſſy ſhip; which whole multitudes could not once move, hereupon *Hiero* the King was ſo tranſported with admiration, that he concluded, *Archimedes* ought to be believed in whatſoever he ſaid: yea, though he ſhould ſay, give him but footing, and he would remove the whole earth.

Auguſtus together with *Agrippa*, coming to the chamber of *Theagenes* the Mathematician; and he predicting great and almoſt incredible things to *Agrippa*, who firſt conſulted him: *Auguſtus* reſolved to conceale his own geniture, and would by no means have it calculated, leſt that leſſe things might be pro-

prognoſticated of him, then were of *Agrippa:* at laſt he yeilded to it by much importunity, and *Theogenes* leaping at it, and adoring him, prognoſticating his greatneſſe, becauſe born under *Capricorn* (for whoſoever hath his horoſcope in the firſt part of *Capricorn*, ſhall be a King, or an Emperour) *Auguſtus* had forthwith ſuch a confidence in this fatidical præſagitian, that he divulged his natalitial Theme; and cauſed the ſigne of the ſtar *Capricorn* (under which he was born) to be impreſſed on his Coyn, and placed in his Arms.

Maximinus a great Tyrant, and perſecutor, was ſo ſuperſtitiouſly fearful, that he would do nothing without divination: neither would by any means be drawn to tranſgreſſe an *augurie* or an *Oracle*, no not a nayls breadth.

Frederick the ſecond, the Emperour, having married *Iſabe* ſiſter to the King of *England*, forbare her company, till a certain hour, that his Aſtrologers, or wizzards had aſſigned for that purpoſe; that ſo he might beget a ſon famous from the conſtellation. But mark the fruits of this conſtellatory copulation, poor *Iſabel* dyed in childbed.

Ludovicus Sforti a maintained an Aſtrologer at an exceſſive charge, who in recompenſe thereof, would inſult over his credulity by his prognoſtications: and make him oft times, leave his dinner, riſe out of his bed, and ride away in ſtormes and tempeſts, through dirt and mire; making him believe, that this was the onely way to eſcape or prevent ſuch and ſuch eminent dangers, which he foreſaw were ready to betide him.

The *Turks* are ſo ſuperſtitiouſly addicted to obſerve the placits of the Aſtrologers; that they willingly war not, but at the beginning of the new Moon. Once they fought to aſſault *Vienna*, for no other cauſe, but becauſe they ſaw a gilded Moon placed upon the top of St. *Stephens* Tower.

St. *Auguſtine* tells *Marcellinus*, how ridiculous it was (in the Gentiles account of their Magicians) to compare *Apollonius*, and *Apuleius* and other skilful men in Magick, to *Chriſt*: yea, and to preſer them before him. Yet he takes the compariſon to be more tolerable betwixt him, and them; rather then their adulterous Gods. Yea, and ſayes that *Scipi N ſica* their Prieſt, was more worthy of divine honours, ethen their Gods themſelves. Becauſe they being conſulted, commanded ſœnical

cal playes (horrid and shamelesse spectacles) for the sedating of the pestilence: but he admonished the contrary; accounting those cursed and filthy enterludes as the greatest plagues of the minde.

Scipio Affricane was so swayed with divining superstition, that he would undertake no businesse, publique or private, till he had first stayed and consulted in the Cell of *Jupiter Capitoline*.

Lucius Scylla, so often as he determined to wage any war, he would first embrace the little Image of *Apollo* (taken from *Delphos*) and in the sight of his souldiers, would pray it to hasten the promise, or prediction.

Alexander sacrificing, and a young boy holding the Censer, a coal fell upon his arm, and so burnt it, that the standers by were troubled with the smell: yet he (so insensibly charmed he was) not once shrinkt at it, whereby he was put in minde to presage, what manly invinciblenesse should be found in his souldiers against all perils: when as he observed such undanted sufferance in a very childe.

As *Aelius Prætor* was pleading Law, a certain bird came and sat upon his head: which an Aruspick observed, and thereupon predicted; that it being saved, the state of his own house would be happy; but the Commonwealth miserable: but the contrary, if it dyed, which the superstitious man hearing, immediately bit off the birds neck before them all.

Codrus King of the *Athenians* upon an oraculous responsal that that side should get the victory, whose King was slain in the battail: in a superstitious rashnesse committed himself disguised to the danger of his enemies darts. Oh the superstition of predictions, that expose men not only to the toleration, but election of utmost perils!

Gyges living in all kind of felicity, would needs consult *Pythian Apollo*, if any mortall man enjoyed more happinesse, then himselfe? it was answered of a poore *Arcadian*, who lived contented in his own strait cottage, that he was farre more happy then he. At this he would needs throw away his enchanted Ring, and after that fell into extream misery, the end of all magicall felicity.

The earth gaping, and thence an infectious ayre proceeding, which

which cauſed a great peſtilence among the *Romans*; and they endeavouring to fill it up, but could not: upon conſult, it was anſwered by the vaticinators that nothing could fill that gulph, and ſo remedy the plague, but one that was moſt eminent amongſt them: whereupon *Curtius* taking himſelfe to be the man preſaged, and to doe his countrey ſervice, rode headlong into the gulph, and there periſhed.

Menecrates an Aſtrologicall Phyſician, would needs account of himſelfe, as god *Iupiter*; and thus wrote to *Philip* of *Macedon*: *Menecrates Iupiter* to *Philip* health of body. He, to check his magicall arrogance, wrote thus: *Philip* to *Menecrates*, ſoundneſſe of mind. Yet ſeeing he would not for all this, out of that conceit, nor be advertiſed of his proud and vaine preſumption, he commanded, at a banquet, to ſet nothing before him but Frankincenſe, and ſuch like fumes (with the offering whereof the gods were pleaſed) but not one bit of meat: till at length, for meere hunger he was forced to confeſſe himſelfe to be no more but a mortall man.

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17. *Of the ſeverall waies that have been uſed, whereby to direct, diſpoſe, determine, moderate, remedy, or prevent ſuperſtitious hopes or feares; as concerning prodigies, and prognoſtications.*

SVlpitius Gallus, being Lieutenant Generall of *Lucius Paulus* his army againſt King *Perſes*, it hapned on a cleare night, that the Moon ſuddenly defected in an Eccliſpe; at which dire omen the ſouldiers ſtood amazed, and had no heart to fight: till he made a notable oration, concerning the courſe of the Heavens, and the force of the Stars (as that ſuch things have their naturall cauſes, and ordinarily portend no more but naturall effects, and not arbitrary actions, and contingent events.) And ſo animated the Souldiers, that they went on fearleſſe, and obtained the victory. Which they aſcribed to him, as an effect of his rationally perſwading art, quite contrary to the other, irrationally prognoſticating.

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The *Athenians* being terrified at the sudden obscuration, or ecclipse of the Sunne, taking it to be a celestiall denunciation of their destruction. Thereupon stood forth *Pericles*, and discoursed of the Sunne and Moones course; as he had learned of his master *Anaxagoras*; and so eased them of their vaine feares.

Agathocles, in his warres against the *Penians*, when an Ecclipse, or any celestiall prodigie did happen, was still wont to discourse to his Souldiers, of their naturall causes and effects: and so both expelled their feares, and encouraged them to successe.

A certaine *Augur* would needs stay the marching of *Alexanders* army, till he took auspication from a bird that sate before them. The Souldiers mean while much troubled about the doubtfulnesse of the presage: one *Mesellanius* alias *Mysonianus*, a Jewish souldier, impatient of the delay, took an arrow, and shot the bird stone dead. Which the *Augur* indigning, he replyed, should a whole army be stayed to note the presage of its expedition and successe from such a silly thing, as could not foresee its own fall?

A bold Astrologer presumed to tell *Galeacius* Prince of *Millaine*, that the Starres promised himselfe long life; but to him a short one. This he said, thinking to terrifie him; but it so provoked him, that he presently caused him to be hanged, and lived a long time after.

There comming Oracles, or soothsayings of all sorts to the *Thebanes*, some promising them victory, some threatning their overthrow, to the peoples infinite distraction; Thereupon *Epaminondas* their Captaine in chiefe, commanded that those that promised victory should be layd on the right hand the oratory chaire, and the other on the left. Having thus disposed them, he got up into the chaire, and made this pithy oration. If you *Thebanes* will be obedient to your Captaines, and be couragious of heart to encounter your enemies; these here (shewing the presages on the right hand) are yours. But if ye be disobedient, and faint hearted, then these (poynting to them on the left hand) are ordained for you.

A *Soothsayer* bringing in the intrailes of a sacrificed Oxe to *Philip* of *Macedon*, sonne to *Antigonus*; he asked *Demetrius*, what

what his judgement was of thoſe ſignes? And whether he ſhould keep the caſtle to himſelfe, or deliver it to the *Meſſinians*? *Demetrius* ſmiling, anſwered him, If thou beeſt of the Soothſayers mind, thou mayſt deliver it up: but if thou haſt the mind of a King rather, then ſhalt thou hold the Oxe by both the horns.

Lucullus with about 10000 going againſt *Tigranes*, and his 130000 men: and that upon the day before the nones of *October*, on which formerly the *Cymbrians* had greatly diſcomfited *Cæſars* army: one told him, that day was ominous to the *Romans*. Let us fight them (quoth he) the more valiantly; and ſo we ſhall make it accounted for an happy day hereafter, of an unlucky day heretofore.

An *Aruſpex*, after his ſolemne luſtration, brought the intrailes to *Craſſus*, who let them fall out of his hands. This (as an argument of his age and weakneſſe) was interpreted for an ill token. Whereat he ſmiling ſaid, though they thought him ſo old and weake in letting thoſe intrails fall out of his hands: yet he was young, and ſtrong enough to keep his ſword in his hands.

Alexander drawing up to *Babylon* with his army, the *Chaldeans* admoniſhed him, to delay his entrance into the City, for ſome ill ſignes, which they foreſaw. But he being reſolved anſwered them according to the common proverbe, that he was the beſt Diviner, that preſaged the beſt things. Then they requeſted him, that ſeeing he was ſo reſolved, that he would enter the City on ſuch a port, as might be with his face towards the Eaſt, and not towards the Weſt. He was content to obſerve them ſo farre; but finding the way exceeding foule and myrie, he entred the City the clean contrary way to their admonition.

When *Apollonius*, and his companions were travelling in a bright Moonſhine night, the *phantaſme* of an *Hagge* met them, and ſometimes it changed it ſelfe into this ſhape, and ſome times into that, and ſometimes vaniſhed out of their ſight. Now as ſoon as *Apollonius* knew what it was, grievouſly reviling it, he adviſed his companions to doe the like. For he knew that was the beſt remedy againſt ſuch invaſions.

A certaine *Iew* having told *Peter* of *Caſtile*, that his horo-

ſcope promiſed him moſt eminent fortune and ſucceſſe, in many things: which (for the moſt part) falling out contrary, and therefore the King angrily upbraiding the *Genethliacke*, with the falſity of his art. Alas (quoth he) though the heavens freeze never ſo hard, yet a man may ſweat in a bath; Confeſſing that inferiour and ordinary meanes working contrary, are ſufficient to alter and prevent the force and power of the heavenly bodies.

The parents of a certaine Virgin came to bleſſed *Macarius*, entreating him to pray to God, that her humane ſhape might be reſtored to their daughter, which they imagined to be turned into a Cow. The holy man affirmed, he could ſee nō other thing in her, but the appearance of a virgin; and praying for them, the præſtigious deluſion vaniſhed; and then they perceived her to be ſo too. The *Ægyptian* likewiſe that had his wife made to appeare in his bed, as if ſhe had been a rugged mare, appealed to *Macarius*: and by his prayers, the præſtigious impoſture was expelled.

A young man dwelling in *Gareeb*, not farre from *Aberdine*, was haunted mightily with a ſpectrous apparition of a beautifull woman, inticing him to lewdneſſe: which he diſcovered to the Biſhop, who adviſed him to depart the place, and betake himſelfe to faſting and prayer; and ſo he was delivered of the temptation.

A young Gentlewoman of the Countrey of *Mar*, ſuſpected by her parents, and queſtioned ſomewhat ſeverely, confeſſed, that a young man kept her company by night, and ſometimes by day; but how he came in, or went out, ſhe could not tell. One day having watched, they ſpied an horrible monſtrous thing in their daughters armes; which a Prieſt, knowing the Scriptures, and of honeſt life, cauſed to vaniſh away.

12. of

18. *Of humane reaſon, and prudence (much more Chriſtian wi dome) making more probable, and pertinent conjectures, preſages, interpretations; then can all the art and artifice of Magick and Aſtrologie.*

IMmediately upon the deſtruction of *Hieruſalem*, there was ſeen a *comet* hanging over the *Temple* in the ſimilitude of a fiery ſword; which did denounce fire and ſword to the City. Many nights together there ſhone a light about the *Temple* and *Altar*, as it it had been day. The vulgar did interpret it, as betokening the good and liberty of their Nation; but the more prudent thought the contrary. An Heifer alſo ready to be ſacrificed, brought forth a Lambe, in the middle of the Temple. Alſo the *Brazen gate* divers nights together, unlockt, or opened it ſelfe, and could very hardly be ſhut againe: and this the moſt thought to be a token of ſome future good; but the more diſcerning conceived otherwiſe of it. In the clouds were ſuddenly ſeen a little before Sun-ſet whole troops of armed men. In the Feaſt of *Penteceſt*, the Prieſts entring into the Temple at night to celebrate the accuſtomed Sacrifice, the firſt felt a motion, then heard a ſound, and after that underſtood a voyce crying out, *Depart we from hence.* Four yeeres before, one *Ieſus* the ſonne of *Ananias* a plaine Countreyman cried out in a propheticall ſpirit, while the City was yet in peace and abundance, A voyce from the Eaſt, a voyce from the Weſt, a voyce from the foure windes, a voyce upon *Hieruſalem*, and upon the Temple, a voyce upon the bridegroomes, and the brides, a voyce upon all the people. At which the Elders were moved, and cauſed him to be ſharply puniſhed; but he changed not his voyce, neither for feare nor ſtripes, nor threats, nor perſwaſions; but at every ſtripe cried out, woe to *Hieruſalem.* At length they weary with inflicting, gave him over for one mad, and that knew not what he ſaid. But he ſtill continued in the ſame ſad tune, till the very beginning of the ſiege, and then he ceaſed; as one that needed denounce no more, ſeeing the thing

denounced was now come to passe. Onely after the fire was already begun in the City, and the Temple, going about the wall, he began to cry again, Wo to the City, the people, and the Temple; and woe also to me: and so being smitten with something that was sling'd at him, he died.

Many of the Astrologers conjecturing many things upon the geniture of *Nero*; the saying of his father *Domitius* was held for the aptest presage: that nothing could come from him and *Agrippina*, but must be detestable, and born for the publique evill.

Hannibal well noting the unskilfulnesse, and temerity of *Terentius varro*, and *Caius Flaminius*, divined of the *Romans* defeat, and the *Affricans* victory, against all the Soothsayers, or diviners.

Hippocrates writing of two brothers, sickning alike, and recovering alike; supposed them therefore to be twins, and so fetcht the cause from their like temper and constitution, in their generation and conception: but *Possidonius* a *stoicke* (and much addicted to Astrology) would needs have it to be from the constitution of the Stars, at their conception and birth. St. *Augustine* gives judgement for the physitian, against the Mathematitian, grounded upon the disposition of the parents, the soyle, the nutrition, &c. and not upon the influence of the Stars.

Three brothers, sonnes to the *Cimmerian* King, contending about their fathers kingdome, were content to referre themselves to *Ariopharnes* King of *Thrace*, whom he judged worthiest of it. Who gave judgement after this manner, better then all the Ariolaters. He caused their fathers body to be taken out of the Sepulchre, and to be tied to a tree, to see which of them could shoot neerest their fathers heart. The eldest shot his father in the throat, the second hit him in the brest, the youngest would rather lose his hopes then shoot at all. And to him for his pieties sake, he designed the Kingdom.

Charles the *great* (or as some say, his sonne) beholding a stupendous *Comet*, one *Egmund* (alias *Egmard*) an Astrologer, willing to have him thereby apprehend some fearfull mutations either to his person, or to his dominions: yet because he would seem not to terrifie him too much, made use of those words

words of Scripture (both againſt his own art, and mind) *Be not diſmayed at the ſignes of Heaven.* To whom the Emperour anſwered very devoutly, We feare not Comets, or prodigious ſignes, but the maker of them, and us; and magnifie his mercy that would thus admoniſh us provoking and ſlothfull ſinners, by theſe, or any other his tokens.

Frederick the third, when a Countreyman came before him, complaining that one of his horſes was ſtoln out of his Inne, askt where the thiefe was? that (ſaid the Countreyman) he could not tell. How chance (ſaid the Emperor) he ſtole not both thy horſes as well as one? The man anſwered, the other was a Mare; and not fit for a ſouldiers uſe: whereupon (inſtead of going to a wiſe man, to finde out ſtolne goods) the Emperour adviſed him to lead his mare up and down the ſeverall ſtreets and lanes, and ſo by their mutuall neighing, the thiefe came to be diſcovered.

In the time of *Edward*, ſirnamed the *Martyr*, there appeared a terrible *blazing Starre*, which the Wizzards and the vulgar, would have to portend this, and that: but the more wiſe and religious ſaid, it was a ſigne of Gods anger, for their wickedneſſe againſt the married Clergy.

The mother of *George Caſtriot*, called *Scanderbeg*, dreamed ſhe was brought to bed of a Serpent, which covered all *Albania*, and devoured many Turks. His father *Iohn*, Prince of *Albania*, hearing of this dream, would ſeek for no expoſition either of Oracles or Soothſayers, but cheared his wife, telling her, he foreſaw ſhe ſhould be delivered of a ſonne, an excellent warrior, a great ſcourge of the Turks, and a defender of the Chriſtian faith.

Luctatius Catulus, a notable Romane in the firſt *Punick* war, was adviſed by the *Senate* not to conſult the fortune of the *præneſtine* lots. Becauſe the Commonwealth ought to be adminiſtred by patriall auſpications; that is, by prudent counſels: and not by forraine divinations. And by this means he proſpered, and put an end to that war.

Apollo foreſeeing the ruine of the *Athenians*, counſelled them for their ſafety, to betake themſelves to wooden walls, *ſc.* their ſhips: which very thing *Themiſtocles*, out of his prudent obſervation, had adviſed before.

Solon

Solon gave warning of the tyranny that should infest the state of *Athens*. For which (saith *Cicero*) I may call him a prudent man, but not a Diviner. Because prudence was able to forespeak such a thing, without Divination.

Divitiacus Heduus, led more by Physiology, then Astrology; and by reason, more then both, as concerning the events of things future: would never be drawn on alone by the augury of a divining Priest; but would still adde thereunto his own prudent and rationall conjecture. And by that alwaies ruled his affaires, rather then by the other.

Otanes a noble *Persian*, and most sagacious in conjecture, suspecting the Magicians usurpation in suborning a false King, a *Pseudo Smerdis* (for the true *Smerdis* being slain by *Prazaspes* a Magician; and *Patizites* a Magician setting up his brother *Smerdis* a Magician, who was in all parts very like the other) *Otanes* advised his daughter (a concubine) to feele about the *Pseudo Smerdis* his head (for *Cambyses* had cut off both the Magicians eares, for distinction sake) and thus cunningly finding out the truth, they conspired against the usurping Magicians, and slew them.

Agathocles made an oration to his souldiers, whereby they were much encouraged. But an ecclipse of the Sunne hapned, at which they were not a little terrified. Wherefore the King (as carefull to give a reason of that, as of the warre) told them that if it had hapned before they set forth, the prodigie might have portended something against them that made the expedition: but seeing it fell out after their setting forth, all the portent must needs be against them against whom the expedition was made. And thus he encouraged them again, and proved victorious.

William the *Conquerour* comming out of his ship to enter upon the English shore, his foot chanced to slip so that he fell to the ground: some doubted of the omen, but one of the souldiers said wisely, this did but signifie his taking possession of *England*.

Christophorus Columbus, after that he saw the *Indians* turne treacherous, and grow implacable towards him, told them (having some skill in Astronomy to foresee an Ecclipse) that within few daies they should see the Moon his friend, and

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portending terrible things to them, becauſe of their breach of hoſpitality. Now when the Eccliſpe hapned accordingly, they (ignorant of the cauſe) took his prediction to be ratified, and fearing the ſequel, uſed him with all curteſie, and ladened him with gifts.

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19. *Of Magicall and Aſtrologicall Artiſts, and their Arts, wittily derided, wiſely rejected, and worthily contemned.*

THe Army of the *Romanes* being deadly ſmitten by the darts and arrows of the *Parthians*; and *Caſſius* labouring to preſerve and order ſuch of the diſperſed as repaired to him, for another aſſault: a certain *Chaldaean* adviſed him, to protract the time a while, til the Moon had runne over *Scorpio*, and attained to *Sagitarius*. Oh (quoth he) I feare *Sagitarius*, or the Archer, more then I doe *Scorpio*, or the Serpent himſelfe.

Spurina admoniſhed *Caeſar*, to take heed of ſome perill that was towards him, which could not be deferred beyond the Ides of *March*. When the day came, *Caeſar* derided *Spurina*, ſaying, the Ides of *March* were come, and yet he ſaw no hurt. Yea (quoth the *Augur*) they are come indeed, but for all that they are not paſt. Thus they jeared one another; but ere the predicted time was compleat, the conſpiracy of *Caeſars* death took effect. And thus the Aſtrologers jeare, what got *Caeſar* by jearing their Art? But have they not read that *Cicero* derided *Spurina*, as well as *Caeſar* did? And if they compare Authors, they ſhall read, that *Caeſar* himſelfe had noted, that the Ides of *March* would be ferall to him, becauſe of *Scorpio's* declining. So then it is eaſie to be obſerved, that the effect followed, becauſe of his ſuperſtition, rather then his deriſion. It is well noted of the ſame *Caeſar*, that for no religion (that is, fatidicall ſuperſtition) he could be deterred, or retarded from any enterprize. When the hoſte eſcaped from the Immolator (a direfull omen for the ſacrifice to avoid the Altar) he notwithſtanding would not deferre his expedition againſt *Scipio* and *Iuba*. In his

his profection into *Africa*, as he went out of the ship, he chanced to fall flat upon the ground (an ill omen) yet he presumed it for the best sign, and said, I now hold thee fast, O *Africa*. Yea he carried a Baffoon Jester along with him, on purpose to elude the invincible name of the *Scipio's* in that province: and though he went on against the admonitions of the greatest Augurs, yet he the rather prospered for his own resolution.

Pyrrhus was wont to say merrily, that he conceived himselfe to be born under *Hercules* his Star: because the more victories he had gotten against the *Romans*, the more sharply they still rose up against him.

Cato used to say, he wondred how one Astrologicall diviner could look upon another, and not laugh, *sc.* that they had so neatly agreed together to delude all others. But the world is turn'd since *Catos* time; and they must now give it leave to laugh at them, and their delusions.

A certaine Astrologer telling it in or to an Assembly, that he had there drawn in a Table the *erratulæ*, or wandring Stars. Lie not friend (quoth *Diogenes*) for the Starres erre not, nor wander at all; but they that sit or stand here to no purpose. (I adde, but they that study and practise an art to as little.) The same Cynick askt another, talking familiarly of the Stars, when he came from Heaven?

Thales, as he went on looking up to the Starres, fell into a ditch of water; whereupon (besides the jest his mayd made of him at the present) others said of him afterwards, that if he had lookt down into the water he might have seen the Stars: but looking up to the Stars, he could not see the water. *Bion* said, the Astrologers were very ridiculous, who boasted they could see the *Fish* afarre off in the Heavens; and yet could not see the Fishes hard by swimming in the River.

Dion, one of *Plato's* Scholars, and friends; an Ecclipse of the Moon chancing at the same time that he was waighing up his Anchors, to saile from *Zacynthe* to make warre with the Tyrant *Dionysius*, disregarded the vaticinall portent, set to saile notwithstanding, came to *Syracuse*, and prevailed to drive out the Tyrant.

One shewed *Vespasian* a strange hayry Comet, thinking to put him in some feare of the portent; whereat he merrily re-

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plyed, that prodigie betokened nothing contrary to him, but the King of the *Parthians* (his enemy) who wore a buſhy head of haire.

After the death of *Iulian*, the *Antiochenians* even in their ſports thus derided *Maximus*, the greateſt Magician, and chiefe of thoſe that had ſeduced him by their predictions and præſtigious operations: where are now thy divinations, O fooliſh *Maximus*? God and his Church have now overcome, *viz.* the Divell, and Magicians.

St. *Auguſtine* confeſſes his *Nebridius* would often deride his ſtudy of Judiciary Aſtrologie: and he was ready to deride him again, for ignorant in that art: till at length convinced of his own ignorance, he prevented the others ſmiling, by his own bewayling.

Nearchus admirall to *Alexander* arriving neere the Iſle of *Noſala*, conſecrated to the *Sunne*, was told of a prophecy, that no mortall man might land there, but at the inſtant he ſhould vaniſh away, and be no more ſeen. This made the Marriners refuſe, but the Admirall forced them to goe aſhore, and landed there himſelfe; to let them ſee how vaine and contemptible were all ſuch predictions.

Cato obſerving one to have conſulted a Soothſayer, upon a Rat gnawing his hoſe: what an ominous portent (ſaid he) would the man have ſuſpected, if his hoſe had gnawne the Rat? When one wondred at the Snakes winding about his doore bar: what a wonder ſaid another, would it have been, if the bar had twiſted about the ſnake?

Polydamus conjecturing an ill omen to the *Trojanes*, from the flight of an Eagle, holding a Serpent in his talons: Tuſh, quoth *Hercules*, the beſt augurizing is to fight valiantly for our Countrey.

Pruſias refuſing to fight, becauſe the Diviners had ſignified to him, that the inſpected intrailes forbad it as unlucky. What (ſaid an *Athenian* Captaine) wilt thou give more credit to a piece of calves fleſh, then to an old Commander?

Cicero reciting the Diviners prediction of ſome dreadfull portent, from the Mice gnawing the Souldiers Targets or Belts; then, quoth he, may I feare the decay of the Common-wealth, becauſe the Mice gnaw'd *Plato's* politie in my ſtudy.

And if they ſhould likewiſe gnaw *Epicures* book of riot and voluptuouſneſſe, might we not thence dread a preſage of dearth and famine?

At *Pericles* his ſetting out to the *Peloponneſian* war, the maſter of the ſhip being ſomewhat diſmayed becauſe of an ecclipſe of the Sun at that inſtant: *Pericles* caſt his cloak over his eyes, and askt him what hurt that did him, ſave onely hinder his ſight for a little ſpace?

Alphonſus King of *Arragon*, honouring all learned men, and making liberall proviſion for the maſters of all good arts, onely ha paſt by, or ſleighted the Aſtrologers. The reaſon of it being asked, it was anſwered by a pleaſant wit, That the Stars rule fooles, but wiſe men govern the Stars. It was therefore for fooliſh princes to reſpect and entertain ſuch; and not for the wiſe, ſuch as *Alphonſus* was.

Scaliger makes himſelfe merry with a Fly-driving Configurator, who having made a *Taliſmannicall plate*, for this very purpoſe: he had no ſooner ſet it up, but a Fly comes preſently and (as ſaith my Tranſlator) ſhites upon it for handſell, or in contempt of all ſuch figures.

Alariclus having beſieged *Rome*, ſome heatheniſh people had ſent for certaine *Tuſcane* Magicians, who confidently promiſed (by their art) to make him raiſe his ſiege, and ſo free the City. But *Innocentius* then Biſhop there, drave them out thence, judging it better and ſafer for the City to be taken, then to be delivered by ſuch divelliſh means.

Frederick of *Auſtria*, being impriſoned by *Lewis* of *Bavaria*; a Magician promiſed *Leopoldus* his brother (if he would reward him well for his paines) that he would (by his art) ſet *Frederick* at liberty, and bring him ſafe out of *Bavaria*, home to *Auſtria*, within an houres ſpace. And, upon a liberall promiſe his divell hyed to the priſon, and appeared to *Frederick* in the ſhape of a ſtranger, preſenting there a horſe before him, and bad him get upon him, and he ſhould preſently carry him home into his own Countrey. But *Frederick* being very inquiſitive, ſcrupulous, conſcientious, more then the phantaſme could well away with, diſappeared; and excuſed the fruſtration to the Magician, from the others refuſall; and he likewiſe to thoſe that had imployed him.

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The *Duke* of *Anjou* conſulting with the Count of *Savoy*, about an offer which a Magician had made unto him, as touching the betraying of a Caſtle into their hands, by the power of his art. The Count replied, he truſted in God, and would never conſent, that it ſhould be ſaid, that ſuch old Souldiers and ſtout, could not doe an exploit, without the adviſe, or help of an infamous, and forbidden art: and ſo cauſed the præſtigious artiſts head to be ſtricken off.

Charles the fifth not onely rejected the advice, but cauſed *Cornelius Agrippa* (with two noble men alſo his confederates) to be baniſhed his Court and Kingdoms; for projecting a way to him, of finding, or tempering treaſure, by magicall, or mago-chymicall arts, and artifices.

St. *Auguſtine* derides *Apollo*, for hiring himſelfe out to *Laomedon*, about the walling of *Troy*. And being himſelfe called the diviner, and the father of all diviners, yet for all that he could not foreſee, how *Laomedon* would perjure his promiſe, and defraud him of his reward.

Theocritus a divining Sophiſter himſelfe, yet could he not but deride the vaine opinions men had of their divining Gods; ſaying, O men! be of good minds; ſo long as ye may ſee the divining Gods, and their divinations die, and periſh before you.

Antiphon, when one had preſaged ill, becauſe a Sow had eaten up her own pigs: he obſerving that the owner kept her extream leane and bare: Be merry (ſaid he) at the good ſigne, in that ſhe did not devoure thy children inſtead of her own.

Publius Claudius in the firſt Punick warre, as he was upon a ſea-fight, taking an auſpice according to the manner; it was told him, the Pullen would not come out of their roofts to meat: then commanding to caſt them all into the Sea; if they will not eate (quoth he) let them drinke.

Sabinus father to *Veſpaſian* (being informed of ſtrange things concerning his ſonne, by the heruſpicall Diviners) told his old mother *Tertulla* that ſhe had a Nephew or Grandchilde begotten of him, which ſhould be *Cæſar*. At this the old woman could not but laugh, and wondring at his credulity, ſaid, That her ſonne doted, while ſhe her ſelfe was got of a ſound mind.

A certaine vaticinator ſate in the Market-place, telling to every one their fortune; to whom one came and told him, that while he ſate there, his doores were broken open, & all his goods carried away. At which hearing he ſtraight ran homewards ſighing: to whom, another meeting him, ſaid, Couldſt thou indeed divine what ſhould happen to others, and couldſt not foreſee what might befall thy ſelfe?

A certain Sorcereſſe undertook for money to tell men which way to foreſee and prevent the wrath of the Gods: but being accuſed, condemned, and led to execution, one ſayd, Couldſt thou teach others how to avert a divine judgement: and couldſt not thy ſelfe eſcape humane vengeance?

Diogenes, when he ſaw the Governours of provinces, the Phyſicians, Philoſophers, and Orators, was wont ſay, nothing was more wiſe: but when he ſaw the Vaticinators, Conjectors, aruſpects, &c. then he uſed to ſay, nothing was more fooliſh, then was man.

Cicero, an augur (ſaith St. *Auſtin*) derided the Auguries, and reprehended thoſe kind of men, that would have the counſels of life to be moderated by Crows and Daws.

St. *Bernard*, while he was a child, lying ſick upon his bed, being grievouſly troubled with the headache; there came to him a ſorcerous hagge to mitigate his paines by her charmes: at which he crying out with great indignation, cauſed her forthwith to be thruſt away from him.

Queen Elizabeth, when divers (upon greater ſcrupuloſity, then cauſe) went about to diſſwade her Majeſty (lying then at *Richmond*) from looking on a Comet: with a courage anſwerable to the greatneſſe of her ſtate, ſhe cauſed the window to be ſet open, and caſt out this word *jacta eſt alea*, the dice are thrown. Affirming, that her ſtedfaſt hope and confidence was too firmly planted in the promiſes of God, to be blaſted, or affrighted with thoſe beams, which either had a ground in nature, whereupon to riſe; or at leaſt no warrant out of Scripture to portend the miſhaps of Princes.

20. *Of the abſurd and ridiculous reaſons, which have been rendred by Mag-aſtro-mancers, both for the rules of their art, and their practice upon thoſe rules, and the events upon thoſe practices; yea, and the remedies of thoſe events.*

THey of *Lebedia* ſacrificing before the Oracle of *Iupiter Triphonius*, the cocks hapned to crow apace all the while; This, ſaid the Soothſaying Sacrificuliſts, preſaged victory to the *Bœotians*, over the *Thebanes*. And they gave this reaſon for their divination: becauſe that bird is ſilent, being vanquiſhed; but crowes alwaies when he is conquerour.

A certain *Courſer*, intending to try his ſpeed at the *Olympick* games, dreamt the night before, that he was carried thither in a Chariot: and conſulting a *Gonjecturer* upon it, Thou ſhalt winne (ſaid he) I warrant thee; for a Chariot ſignifies ſwiftneſſe and ſpeed.

Another of them dreamt, that he was turned into an Eagle. Thou ſhalt get the maſtery (quoth the interpreter) becauſe this Foule flies the ſwifteſt of all other. Another of them dreaming the like dream, ah (quoth the diviner) it is to be feared thou wilt come laſt, becauſe this bird purſuing her prey, follows in the taile of the other.

A certain Matron (longing to be pregnant) dreamt her belly was ſealed up: this preſages barrenneſſe, ſaid one divining expounder, becauſe nothing can come forth of that which is ſealed up. Nay, ſaid another, this imports fruitfulneſſe, becauſe no body uſes to ſeale up that veſſell, or bagge which is empty, and hath nothing in it.

St. *Ambroſe* thus derides their reaſons: Can any thing be more ridiculous then to ſay (as the prognoſticating Aſtrologers uſed) that if a man be born under the Signe of *Aries*, he ſhall be wiſe in counſell. And why? becauſe the Ram is eminent in leading the flock. *Item*, he ſhall be rich. And why? becauſe the Ram hath every yeer a rich fleece growing on his back.

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If he be born under the ſigne *Taurus*, he ſhall be ſtrong, laborious, potent in ſervice, &c. And why? becauſe the *Bull* or the *Oxe* ſubmits his neck to the yoke. He that is born under *Leo*, *Scorpio*, *Piſces*; ſhall be fierce, malicious, ſilent: And why? becauſe *Lyons* are fierce, *Scorpions* are poyſonous, and *Fiſhes* are mute, &c.

Upon the Statue of *Auguſtus* there was inſcribed *Cæſar*: now it being thunder-ſtriken, it happened that the letter C was thereby blotted out: upon which it was anſwered by the divining Oraculiſts, that *Auguſtus* had onely a hundred dayes to live; becauſe the letter C notes that number: and after that ſhould be tranſlated among the Gods; becauſe *Æſar* in the *Hetrurian* language ſignifies a God.

Livia being great with childe, and willing to take the Omen, whether ſhe ſhould bring forth a ſon, or a daughter; an egge was taken from under a ſitting hen, and (according to the preſcripts of divining omination) was kept warm in her hands, or in the hands of her maids, hatching it by turns; till at laſt comes out a Cock gallantly creſted or Combed, whereupon *Scribonius* a Mathematician promiſed famous things of the infant; and that he ſhould raign, but without any kingly enſign. That it ſhould be a male childe, he gathered from the Cock chicken; but (by the ſame reaſon) why ſhould he be without any kingly enſigne, ſeeing the Cock was ſo bravely creſted, or combed.

Proclus gives an example in a ſpirit, which was wont to appear in the form of a Lyon; but by the ſetting of a Cock before it, vaniſhed away: becauſe there is a contrariety betwixt a Cock and a Lyon.

Orus Apollo ſaith in his hieroglyphicks, Dawes, that are twins ſignifie marriage: becauſe this animal brings forth two eggs, out of which male and female muſt be brought forth. But if (which ſeldom happeneth) two males be generated, the males wil not couple with any other females, nor females with any other males, but will alwayes live without a mate, and ſolitary. Therefore, they that meet a ſingle Daw, divine thereby that they ſhall live a ſingle life.

The *Eagle* portends victory, but by blood, becauſe ſhe drinks no water, but blood. An *Owle* becauſe ſhe goes to her young by

by night unawares, as death comes unawares, is therefore ſaid to foretel death. Yet ſometimes, becauſe ſhe is not blinde, in the dark of the night, doth betoken diligence and watchfulneſſe, which ſhe made good, when ſhe ſate upon the ſpear of *Hiero*.

Fauſtina the wife of *Antonius*, fell in love with a ſword-player, and fell ſick for him: her husband how this might be remedyed, made his conſult with the ſoothſayers: whoſe advice was to kill the Fencer, and let his wife bathe her in his blood, and preſently accompany with her himſelf; and ſo the paſſion would be allayed.

Melampus the *Augur* conjectured at the ſlaughter of the *Greeks*, by the flight of little birds; when he ſaith, thou ſeeſt that no bird taketh his flight in fair weather.

Swallowes, becauſe when they are dying, they provide a place of ſafety for their young; do portend a great patrimony, or legacy after the death of friends. A *Bat* meeting any one that is running away, ſignifies an evaſion: for although ſhe have no wings, yet ſhe flies. A *Sparrow* is a bad omen to one that runs away: for ſhe flies from the Hawk, and makes haſte to the Owle, where ſhe is in great danger. To meet a Lyon, ſeeing ſhe is amongſt animals the ſtrongeſt, is good: but for a woman to meet a Lyoneſſe, is bad; becauſe ſhe hinders conception; for a Lyoneſſe brings forth but once. A *Dog* in a journey is fortunate; becauſe *Cyrus* being caſt into the Woods was nouriſhed by a Dog, till he came to the Kingdom. *Mice* ſignifie danger; for the ſame day that they did gnaw gold in the *Capitol*, both the *Conſuls* were intercepted by *Hannibal*, by way of ambuſh neer *Tarentum*. The *Piſmires*, becauſe they know how to provide for themſelves, and to prepare ſafe neſts for themſelves, portend ſecurity, riches, and a great Army. Hence, when the Piſmires had devoured a tame Dragon of *Tiberius Cæſar*, it was adviſed that he ſhould take heed of the tumult of a multitude.

If a Snake meet thee, take heed of an ill-tongued enemy: for this animal hath no power, but in his mouth. A Snake creeping into *Tiberius* his palace, portended his fall. Two Snakes were found in the bed of *Sempronius Gracchus*; wherefore a ſoothſayer told him, if he would let the male go, or the female

eſcape

eſcape he, or his wife ſhould ſhortly dye: he preferring the life of his wife, killed the male, and let the female eſcape, and within a few dayes he dyed. But *Tully* tels the ſtory otherwiſe, and reaſons better upon it. I marvel (ſaith he) if the emiſſion of the female Snake ſhould bring death to *Tiberius Gracchus*; & the emiſſion of the male Snake were deadly to *Cornelia*, why he did diſmiſſe either of them. For the ſoothſayers anſwered nothing of any future accident, if neither were diſmiſt. And that *Gracchus* his death followed, the cauſe (I believe) was ſome diſeaſe, and not the Serpents diſmiſſion.

Meeting of *Monks* is commonly accounted as an ill omen, and ſo much the rather if it be early in the morning: becauſe theſe kind of men live for the moſt part by the ſuddain death of men; as Vultures do by ſlaughters.

Apollonius, and his companions (according to his advice) cauſed the *phantaſm* of an *Hagge* to vaniſh away by reviling it: for he knew that was the beſt remedy againſt ſuch invaſions. For ſo fearful is this kind of ſpirits, that they once moved, tremble, and are compelled by feigned terror, and falſe and impoſſible threats. So the Hagge of *Menippus Lyceus*, who was the cauſe of the Peſtilence, being ſtoned by his command, and the peſtilence ceaſed. And was not that, becauſe they are afraid of impoſſible beatings, as well as impoſſible threatnings?

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21. *Of Magicians, Aſtrologers, Diviners, envying, oppoſing, differing, contradicting, confuting both themſelves, and one another.*

Calchas, and *Mopſus*, two great Augurs, or Aſtrological diviners, meeting together at an Oracle of *Apollo Clarius* fell to conteſt about their skill in the conjecturing art. The queſtion was, how many Figs there were upon ſuch a tree; or how many Pigs there were in ſuch a ſowes belly? Which *Mopſus* gueſt at, and miſt not a hair: but *Calchas*, becauſe he could not do ſomuch; pining with grief, or envy, took pet and dyed.

Eudoxus, the chief Aſtrologer of his time, affirmed, that the *Chaldeans*

Chaldeans are not to be credited in their natalitial prognoſtications, or predictions. *Panetius* a Stoical Philoſopher, and yet rejected the predictions of the Aſtrologers. *Anchialus*, and *Caſſander*, excelling in all parts of Aſtrology; yet uſed it not, or rather abuſed it not to predictions. *Scylax Halicarnaſſeus*, although eminent in Aſtrology, nevertheleſſe abandoned the whole *Chaldaical* way of it.

Servius Tullius ſleeping, his head ſeemed to ſhine, or burn: ſome of the Diviners ſaid, that ſignifyed, he ſhould periſh by lightning; others, that it was a token he ſhould obtain Regal dignity.

Darius dreamed that the Camp of the *Macedons* was on fire, and that he ſaw *Alexander* coming to him, in clothes of the ſame faſhion, as his own were, and that he was carryed on horſeback through *Babylon*, and ſo vaniſht out of ſight. At this, the dream-ſpellers were divided in their divinations; ſome interpreting it a fortune, ſome an infortune; ſome to the one ſide, ſome to the other.

Betwixt the *Tyrians* and the *Macedonians*, was a ſemblable prodigie (blood on the one part ſeen in iron; and on the other part in bread.) They of either party interpret it as a token of good ſucceſſe to themſelves. But *Ariſtander* (the moſt skilful of the Diviners) expounded it thus on the *Macedonian* behalf; if the blood had appeared outwardly, it had ſignifyed ill fortune to the *Macedons*, that were without: but for as much as it was within, it portended the like to them that were within the City, which they now beſieged. Again, a huge ſea-monſter appeared in the ſight of both parties; and they both made themſelves merry, in prognoſticating (according to their Magaſtromantick teachers) good luck to themſelves; but were both of them deceived in the truth, if not both in the event.

Alexander having left off to conſult with his diviners; (becauſe he found them ſo various and uncertain) had yet again an itch to the ſuperſtition; and called his Aruſpicks, to inſpect the entrayls; commanding that the ſignification ſhould be beſhewed to none but himſelf. *Ariſtander* is the man of art, and credit; but he notwithſtanding communicates the matter unto *Erigius*; who takes advantage thereby to diſſwade *Alex-*

anders resolution. Upon which he calls for the artist, rebukes the betraying of his privy counsels and commands. The skilful man is now more amazed then at a prodigie: yet gathering his wits together to make some Apology for himself, he confessed some difficulty and danger from the inspected entrails; but deeply professed his love to, and care of his King notwithstanding. The King perceiving the flexiblenesse both of the mans nature, and of his art; wishes him to have a confidence of fortunate successe, as well in this, as in former things. Whereupon the Aruspick pores again, and comes in with his second prognosticks; and professes to have found signs quite contrary to the first.

Philip of *Macedon* dreamed that he did seale up his wives belly, and that the seal left behinde the print of a Lion upon it; Certain wise men, or wizzards told him, that this gave him warning to look straightly to his wife, and keep her close. At which the King was troubled; but *Aristander* (to make all good) told him his wife was with child, and had in her belly a treasure worth the sealing up.

The same day that *Alexander* was born, the Temple of *Diana* at *Ephesus* was burnt. This made the distracted Priests and vaticinators prognosticate, that some great misfortune was that day born to all *Asia*. But soon after news was brought to *Philip* of three great victories, which made him rejoyce exceedingly; now these predictors (to make up the triumph) præsaged that his son, which was born with three great victories, should be an invincible Emperour.

Dion being about to free his Country from the tyranny of *Dionysius*; there happened an eclipse of the Moon, which terrified the souldiers not a little. Thereupon stood up one *Miltas* a soothsayer, and bad his fellow souldiers be of good chear; for the signe imported the impairing of dignity, meaning the tyranny of *Dionysius*. But as touching the swarm of Bees, that lighted on the Poop of *Dions* ship; he told him, and his friends secretly, that he was afraid his acts would flourish onely for a while, and soon fade away. Again, *Dion* getting upon *Dionysius* his Clock, or Diall; and thence making an Oration to the *Syracusans*, to promote their own liberty; the soothsaying prognosticators liked it wel, and said it was a good sign;

ſigne; for that he did now tread the ſumptuous edifice and artifice (and yet an Aſtrological artifice) of the Tyrant under feet. But becauſe the hand of the Dyal ſheweth the courſe of the Sun, which never leaveth moving, they were afraid that *Dions* affairs ſhould have a ſuddain change of fortune.

A certain Noble man of *Sileſia* was very inquiſitive with three ſeveral Aſtrologers, to know the manner of his own death. The firſt anſwered, he ſhould die of a feaver, the ſecond ſaid, of a fall; the third anſwered, in the waters. And to make all good, thus (they ſay) it fell out. Firſt the Feaver (forſooth) ſeized on him; then the frenzy thereof made him caſt himſelf out of a window, and that window was over a Moate; and ſo he fell into the water, and there periſhed. The like tale do the Country people tell of our *Merlin*; the the King talking with *Merlin* about mens fates, cauſed a Faulconer of his to paſſe by diſguiſed, and demanded, what kind of death ſhould that man dye? *Merlin* anſwered, he ſhould be hanged. The ſame man comming by the ſecond time, in another diſguiſe, and the like demand made, he anſwered, he ſhould be ſtabd; and the third time it was reſolved he ſhould be drowned. And thus (they ſay) it happened: The King being on hawking, the Hawke took pearch on a tree hard by a River ſide: the Faulconer climing up to fetch down his Hawke, a grayne of a branch got hold of his neck, and there he hung; that breaking he fell upon a ſplinter, and it ſtabd him; that not holding, he fell into the River, and ſo was drowned. That the Magaſtromancers may thus contradict themſelves, and one another, is eaſily to be believed: but that their various prædictions were thus compleated, let the faith thereof be with the Authors.

Iohannes Albertus, Archbiſhop of *Magdeburgh* had the *Moon* in *Aries*, in the ſixth *houſe*; which ſignified health, but the *Moon* was invironed by *Mars*, and he in *Aries*; and by *Saturne*, and he in *Taurus*; and the *Sunne* and *Mercury* oppoſite; and thoſe more manifeſt ſignes of daily, and cruell diſeaſes.

Tareſius or *Tarchetius*, a great Mathematician, who being given to the calculation of Aſtronomy, for the delight of ſpeculation onely, was entreated by *Marcus Varro* to ſearch out what houre, and day the nativity of *Romulus* was, who having

throughly conſidered the adventures, acts, and geſts of *Romulus*, how long he lived, and how he died: all theſe being conferred, he did boldly judge, that *Romulus* was conceived in his mothers womb, in the firſt yeere of the ſecond *Olympiad*, the 23 day of the moneth, which the *Ægyptians* call *Chœa*; and now is called *December*, about three of the clock in the morning; in which houre there was a totall eccliplſe of the Sunne: and that he was born into the world the 21 of the moneth of *Thoth*, which is the moneth of *September*, about the riſing of the Sunne. Now is not this old way of calculating a Nativity, quite contrary to the new? But of the twaine, which is the moſt certain? that a *priori*, or *a poſteriori*? ſc. from the acts and accidents of life, to the birth: or from the birth to the acts and accidents of life? The Hiſtorian notes the one for falſe and vaine; what then is to be thought of the other?

In the time of *Kenneth* King of *Scots*, appeared two dreadfull *Comets*; one before the Sun-riſing, the other after the ſetting; alſo armies were ſeen in the ayre, and noyſes of armes, and horſes heard. Alſo a Biſhops Crofier ſtaffe was burned, as he held it in his hand, in time of ſervice, and could not be quenched. But the prodigies were not ſo various, as were the prognoſticators interpretations; whereof ſome were delivered for good, ſome for bad, but none for true.

When the Image of *Apollo Cumanus* wept, ſome of the Aruſpects were for the caſting of it into the ſea, becauſe of the terrible portent: but other more skilful heruſpicks, were for the interceſſion, becauſe the Images weeping portended proſperous things.

Proteus is a proverb of verſatile mutability. And of him that part of ſtory which is leaſt fabulous, is this. *Proteus* was an Aſtrologicall magician; and is ſaid therefore to transforme himſelfe into ſo many ſhapes, becauſe of his various and contrarious opinions, vaticinations, predictions, and preſtigious prankes. A fit emblem of all ſuch, that are ſeldome like themſelves.

Colophonius Xenophanes, one who confeſſed there to be Gods, denied all divination. All the reſt beſides *Epicurus*, babling about the nature of the Gods, approved of divination; although not after one way. *Dicæarchus* the *Peripatetick* took away

away all other kind of divination; and onely left thoſe of Dreams and Fury. And beſides thoſe, *Cratippus* rejected all the reſt. *Panatius* indeed durſt not deny the power of divining altogether; yet he ſaid, he doubted of it. *Xenophon* took all kinds of divination quite away. The chiefe articles that were objected againſt *Socrates*, were contempt and rejection of Oracles. *Eudoxus Gridius* was wont to ſay, that the *Chaldeans* were by no means to be credited in their obſervations or predictions upon the lives and fortunes of men, from the day and houre of their nativity.

Two men, before their conteſt at the *Olympick* games dreamed the like dream, *viz.* that they were drawn by four ſwift courſers in a Chariot: they both conſulted one Prophet, and he prophecied to the one, that he ſhould winne; and to the other, that he ſhould loſe the prize.

One told *Vitellius*, that the circles which appeared in the waters like crownes, were abodes of Empire; another of them boded thereupon, that either they ſignified no ſuch thing, or elſe but the inſtability thereof.

The fame is, that *Iulian* on a certaine time inſpecting the entrayles, there appeared in them the ſigne of the Croſſe invironed with a crown. Some that partooke of the divination, were caſt into a feare hereat, that the Chriſtian Religion ſhould gather ſtrength, and that the doctrine of Chriſt ſhould be perpetuall; taking it for a ſigne both of victory, and eternity. But the chiefe divining Artiſt among them, bad the Emperour be of good cheere, for the victimes portended proſperous things according to his own deſire: becauſe the marke of the Chriſtian religion was circumſcribed and coarcted; as a token that it ſhould have no large ſpreading in the world.

Iulian again meditating warre againſt the *Perſians* ſent to the Oracles at *Delphos*, *Delos*, and *Dodona*; and they all conſented to incourage him, promiſing him undoubted ſucceſſe. But there was an old prophecy of former diviners, that utterly thwarted them all: for it foretold, that it ſhould be exitiall to the Emperour and people of *Rome*, whenſoever he paſſed with his army beyond the River *Euphrates*, and the City *Cteſiphon*. And thereabouts was *Iulian* ſlain, and his army overthrown.

22. *Of jugling predictions, forged divinations, and ludibrious mock-charms, as operative as the reſt; and all alike effectuall, not from themſelves; but from the Agents, or Patients ſuperſtition, and credulity.*

SErtorius a notable Captaine, was wont to faine viſions, dreams, and divinations; and pretended himſelfe to be informed of many future events, by a *white Hinde*, that a skilfull friend had ſent him, to be his inſtructor in thoſe myſteries: and by theſe very devices, kept his Souldiers in order and courage; and ſo atchieved many notable feates and victories.

Two Countrey fellows came to *Veſpaſian*, intreating his helpe in their cure, as the Oracle of *Serapis* had ſhewed unto them. One of them was blind, and he was told, that if *Veſpaſian* did but ſpit in his eyes, that ſhould reſtore his ſight. The other was lame of his thighs, and he was told he ſhould be cured, if *Veſpaſian* did but touch the part affected with his heele. The good Emperour was ſomewhat ſcrupulous to make experiment of a thing ſo vaine and improbable; but at the importunity of his friends, and earneſt ſuite of the parties, he was drawn to doe as the Oracle or viſion had directed; and the effect preſently followed thereupon. Namely, upon their ſuperſtition, and the divels illuſion; for the *Serapidane* Divel was a'raid, that his divining Oracle would fall to the ground, now that Chriſtianity began ſomewhat to appeare in *Ægypt*; and therefore he ſent his patients to implore the help of *Veſpaſian*, that by the rarity of the miracle he might hold up the majeſty of the Oracle.

Alexanders ſouldiers being greatly terrified and diſheartned, becauſe of a bloody Eccliſe of the Moon; hereupon he (ſecure of all events) called for the *Ægyptian* preſagers, and commanded them to expreſſe their skill. They concealed the cauſe of the Eccliſe, and their own ſuſpicions from the common ſort; but forged this interpretation, That the Sunne was over the *Greekes*, and the Moon over the *Perſians*: and as often as ſhe was in an Eccliſe, did portend the ſlaughter and ruin of that Nation.

Nation. The credulous souldiers hereupon conceived hope, went on, and prospered.

Pheron an *Ægyptian* King, had a disease of a strange cause, but of a stranger cure. He was struck blind for casting a dart into *Nilus*, and so continued for the space of eleven yeeres; then consulting the Oracle about his recovery, it was answered, he must wash his eyes with the urine of a woman, that had never known other then her own husband. First he made tryall of that of his own wife, but it would not doe: and of many others more, and at last he light of one whereby he recovered his sight. And forthwith called all those other women together, and burnt them; and married that one himself, whose water was so soveraigne.

The *Dictators*, *Emperours*, and people of *Rome*, were taught by their augurizing and aruspicall Diviners, certaine devotory odes, or formes of direfull execration, full of barbarismes, and prophaneness; that so the imprecating of the one added to the others vaticinating, might make the ominating much more forcible and effectuall.

Erasmus having in familiarity one *Bibliopegus*, a *Dane*; they two being pleasantly disposed together, *Erasmus* jestingly bad him take a knife, and open any leafe of *Homers Iliads*, and choose any verse on the right side of the leafe, and he would thence undertake to tell him his fortune. *Bibliopegus* having observed all circumstances very strictly, *Erasmus* began to predict, that he should marry a wife very rich, but so ill conditioned, that he should be forced to desert her. And the event of this jest fell out in good earnest.

Hemingius while he was a young Student, in a Logick Lecture, recited these verses, used in the Schooles;

Fecane cageti, Daphenes, gebare, Gedaco,
Gebali stant, sed non stant Phebus, becet & bedat.

Hereupon he added in jeasting manner, that these verses were very effectuall against a Feaver; if the severall words were inscribed upon a piece of bread, and given to the sick man in order, so as to eate every day a piece, with the word inscribed. Now there hapned to heare him a good honest simple man, who not apprehending the jeast, believed all to be spoken seriously. And within a few daies after, having a servant of his

fallen.

fallen ſick of a Fevrr, gave him a piece of bread the firſt day inſcribed with the *Feeane*; and ſo every day in order to the laſt word; and then he was cured. Others likewiſe ſeeing the efficacy of this *amulet* followed the example, and obtained the like effect. Till at length the jeſt of it came out, and ſo the vertue of it ceaſed.

Goiſchalcus, and *Wierus* relate this ſtory (one from his own knowledge, the other from anothers report; and though they vary in circumſtances, yet they agree in the effect.) A certaine woman grievouſly troubled with ſore eyes, light upon a certaine knaviſh Scholler, to whom ſhe complained of her infirmity, craved the help of his art, and promiſed liberally to reward him. He, either to make ſport, or in hope of gaine, promiſed to help her: and to that end, took a piece of paper, wherein he wrote ſuch kind of Characters as were never invented or ſeen before; and underneath them wrote theſe words in great Letters, *The divel pull out thine eyes, and ſtop up their holes with dung.* This he folds up, and wraps it in a piece of cloth, and ties it about her neck, and bids her have an eſpeciall care that it be not taken thence, nor yet opened, or read by any means. All this ſhe obſerves awfully, and her watery eyes were cured. About a yeere or two after, either ſhe let fall off through careleſneſſe, or elſe had a deſire to ſee what was there contained; the charm then being opened, and read, and the curſed contents thereof underſtood, and abhorred, it was caſt into the fire; which done, her ſore eyes returned in as grievous manner as before.

I have read it in an Orthodox divine, that he knew a young Gentleman, who by chance ſpilling the ſalt of the Table; ſome that ſate with him ſaid merrily to him, that it was an ill omen, and wiſht him take heed to himſelfe that day: of which the young man was ſo ſuperſtitiouſly credulous, that it would not goe out of his mind; and going abroad that day, got a wound of which he died not long after.

Old *Ennius* fained many anſwers of the *Pythian Apollo*, and delivered them in verſe; when as *Apollo* had long before left off his poeticall prophetizing: and yet even theſe ſpake as true, and was found as effectuall, as any of the reſt.

Numa Pompilius, *Scipio Africanus*, *Lucius Scylla*, *Quintus Sertorius*

Sertorius, *Minos* King of *Crete*, *Piſiſtrates* the *Athenian Tyrant*, *Lycurgus*, and *Zaleucus*, are all noted for aſſimulating of religion, or a faigning of divination and oraculous predictions: and nevertheleſſe prevailed by this means, and ruled both by Laws and arms.

Perſia being oppreſſed with the ſordid domination of the Magicians, *Darius* the King with ſome adjutors of like dignity, entred into a paſt, that they ſhould ride to ſuch a place before Sunne riſing, and whoſe horſe neighed there firſt, it ſhould be taken as an omen to make him King. Now *Darius* his Groom, to effect it the more proſperouſly for his maſter, had rubd his hand in the genitall parts of a Mare, and when they came to the place, ſtrok't the horſe over the noſe, which preſently neighed upon the ſmell. Whereupon all the reſt alighted, and as from a divine ſuffrage, ſaluted him King.

Alexander Severus, yet a youth, and dreaming of nothing leſſe then an Empire; making (as boyes uſed) *Virgilian* lots; light upon certain verſes that ſeemed to portend or præſignifie the *Romane* Empire to him. Yea many ſuch verſes both of *Homer* and of *Virgil*, have been often uſed to that end; and have proved as ſignificant and effectual, as any preſaging Oracle of them all.

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23. *Of the ænigmaticall, obſcure, amphibolicall, ambiguous, and æquivocating (ſo deluding ſpeeches, ſtudiouſly and induſtriouſly delivered, by oraculous, magicall, ſorcerous, and aſtrologicall predictors, or diviners.*

PYrrhus King of *Epyre* perceiving the power of the *Romans*, againſt whom he went, conſulted the Oracle of *Apollo*, and it gave him this doubtfull anſwer,

Æacides, I ſay,
The *Romans* conquer may.

Which he interpreted to himſelfe in the beſt part, but found the event as various as the words were dubious.

Cræſus that rich King of *Lydia*, conſulting the *Delphian* Oracle, which he himſelfe had ſo munificently adorned; to ſhew its gratitude, it reſolved him this Riddle,

If Cræſus fearleſſe ſhall paſſe Italy's river,
A Kingdom great, wealth greater ſhall be ſhiver.

He now thought he ſhould deſtroy anothers wealth and power, and not his own: But inſtead of bringing *Perſia* within the power of *Lydia*, *Cræſus* himſelfe fell into the hands of *Cyrus*. And the Oracle gloried, that which way ſoever it hapned, it ſtill ſpake true.

While *Alexander* was in a fight, ſome that ſtood by him ſaw or imagined an Eagle fearleſſely fluttering over his head: then *Ariſtander* (the onely diviner) carrying a lawrell in his hand, and ſhewed the ſouldiers a token of victory. But it is uncertain of which he ſpake, the Lawrell, or the Eagle.

An Aſtrologer adviſed *Epaminondas* the *Thebane*, to take heed of the *Sea*, for that would be fatall to him. Which he therefore carefully avoyded, but found his death in a wood, which was called by that name.

Another of them bad *Philip* of *Macedon*, take heed of a *Chariet*, or *Cart*, as a thing diſmall, or dangerous to his life: whereupon he not only refrayned, but proſcribed the uſe of all ſuch; yet nevertheleſſe had his deaths wound given him in a City of ſuch a name: others ſay, the hilt of the ſword that killed him had a Chariot engraven on it.

Nero heard news from *Apollo* at *Delphos*, that he ſhould take heed of the *ſeventy third* yeere of age: which made him very ſecure, being then but about the age of thirty three. But he underſtood not (till it was too late) that it was meant not of his owne, but of the age of *Galba*, who ſhortly after ſucceeded him.

Hannibal was foretold, that he ſhould not die, but in the land of *Lybia*: and when he thought himſelfe ſecure, as farre enough from that; he took his death in a little village called *Lybiſſa*.

Julian deluded by an Oracle, in the ambiguous word *thera*, ſignifying a beaſt, and a river; dreaming of nothing elſe but victory in his *Perſian* war, was there ſlain.

Caligula conſulting about his geniture, *Sylla* the Mathematician

tician affirmed that his death was approaching. The *Antiatine Lotts* admoniſhed him to take heed of *Caſſius*. For which cauſe he cauſed *Caſſius Longinus*, then proconſul of *Aſia*, to be ſlain: unmindfull that *Cherea* (the man that did the deed) was ſo called.

Zeno the Emperour was told by his vaticinating prognoſticators, that he of neceſſity ſhould be ſhortly in *Conſtantinople*; he preſumed it of the City, and that he ſhould goe thither in triumph, and ſtate: but his men being beaten, and fled, he caſually retired into a caſtle, which the inhabitants thereabouts called by that name, where he had leiſure to ſee and bewaile his deluſion.

Alexander beſieging *Tyrus*, dreamed he ſaw a Satyr: The Diviners expound it, *Satyros*, ſc. *Tyrus* is thine.

Commodus being about to give battle to the *Saracenes*, dreamed he was going to *Theſſalonica*; the Soothſayers thus interpret it, *Thet allo nikin*, ſc. leave the victory to another; and ſo he did.

Appius conſulting the *Pythian* Oracle about the event of the civill warre betwixt *Ceſar* and *Pompey*; was anſwered, that warre was nothing to him, he ſhould obtaine the cell of *Eubea*: He now ſuppoſing that *Apollo* admoniſhed him not to imbroyl himſelfe in that danger, withdrew himſelfe to that place (preſumed a place of quiet and honour) but there he got a diſeaſe, and found a grave.

Daphida, or *Daphon* a Sophiſter, would needs make himſelfe merry with *Apollo's* Oracle, or ſome of his vaticinating Prieſts, and conſulted how he might finde his *horſe*, when as he never had one: it was anſwered him, he ſhould finde his *horſe*, but it ſhould daſh out his braines. At length *Attalus* (againſt whom he had rayled) got him, and threw him headlong againſt a ſtone or rock ſo called. This end he had, for abuſing the authority, not deriding the Oracle.

Pope Sylveſter the ſecond inquiring at his brazen head, how long he ſhould live in that Papall dignity: the divell anſwered out of it, he might live long, if he came not at *Hieruſalem*; now when he thought himſelfe moſt ſafe, he was ſuddenly ſtricken whith a deadly feaver, in a Church at *Rome* called by that name.

Pope Alexander the ſixth, who was himſelfe addicted to Necromancy, was inquiſitive how long he ſhould continue in the Popedome? It was anſwered *nineteen*: which he underſtood of yeeres; but it was compleated in ten yeeres and nine moneths, as ſome ſay: or as others, in eleven yeares and eight daies.

A certain Biſhop was forewarned by an Aſtrologer, to beware of a fall from a high place: he hoping to avoyd the threatning of the Starres, kept continually in low roomes. At length newes being brought that he was put out of his Biſhoprick; wretch that I am! ſaid he, that I could not think on this before; for I could not have fallen from an higher place.

A great Mathematician was conſulted, who ſhould be the ſucceſſor to *Stephen* King of *Poland*; he wrote *Dewr.* They were glad of ſo good a Governour; but ſoon after came in the *Suedian.* And the Aſtrologer being challenged upon his prædiction, replied he meant they ſhould read the word backward, and then it was *Sued.*

Peter the Hermit, a Soothſayer, prophecied that King *Iohn* ſhould be no more King of *England* after Aſcenſion day; which he would have made good in his reſignation of his kingdom into the hands of the Pope, and receiving it again upon other conditions. But all his equivocation would not ſave him from the Gallowes.

Thomas of *Erſilton*, a *Scottiſh* Soothſayer, being askt by the Earle of *March*, what kind of weather they ſhould have on the morrow? anſwered, that on the morrow before noon ſhould blow the ſoreſt wind that ever was heard in *Scotland.* The morrow proving faire and calme, the Earle told him he was much miſtaken in his marke. To which he anſwered no more, but that it was not yet paſt noon. Then came news of the Kings death; upon which the Wizzard replied, that was the wind he meant.

The Earle of *Athol* truſting to a wizzards or witches prediction, that before his death he ſhould be crowned openly in the ſight of the people; trayterouſly conſpired the death of *Iames* the firſt King of *Scotland.* For which he was in the beginning of his execution, brought into an open place, and there crowned with an hot Iron.

Iunius

Iunius Brutus going to *Delphos* with the ſonnes of *Tarquin*, (whom he had ſent thither to honour *Apollo* with ſacrifices and gifts) was fain (for feare of envy to offer his Gold to the divining God in an hollow ſtaffe. And the young men conſulting which of them ſhould raigne: it was anſwered by the Oracle, he that before other ſhould kiſſe his mother. Then *Brutus* (ſeeming to ſlip by caſualty) purpoſely caſt himſelfe groveling and kiſſed the earth, as common mother of them all.

Tully thus beſpeaks *Apollo*, A whole volume hath *Chryſippus* filled with thy Oracles, ſome partly falſe, and ſome true by chance: (as it often proves in any kind of ſpeech) ſome ſo obſcure, as that the interpretation needs an interpreter; and the lot may very well be referred to a lot again: and ſome ſo ambiguous, as that they may juſtly be imputed to a ſubtile ſophiſter, rather then to a divining anſwerer.

Hamilcar the *Carthaginian* Captaine, as he beſieged the *Syracuſans*, in his dream heard a voyce that told him, he ſhould the next night ſup in the City. At which he was glad, promiſed himſelfe the victory, and prepared for the aſſault. But the *Syracuſans* (upon advantage of a tumult amongſt his men) ſurprized him, and ſo carried him with them into the City, and there he ſupt, as a captive, but not as a conquerour, as he was made to ſuppoſe.

Cambyſes warned by *Apollo's* Oracle to beware of *Smerdis*, who ſet lime-twigs for his Crown, ſuppoſed it to be meant of his brother, and ſo bereſt him of his life: but after this, another *Smerdis*, who was nothing of the blood, and whom the Deſtinies concealed in the Duke, accompliſhed the prophecy. The ſame *Cambyſes* being adviſed to beware of a Town called *Ecbatana*, would never come at any of thoſe which were in his own Dominions; but light by chance into another, where his life ended.

The night before King *Henry* the *fourth* meant to ſet forward to the holy Land, with an intent to declare his inward repentance for the wrongs which he had done at home, by warring againſt Infidels: becauſe it had been told him that he ſhould die in *Ieruſalem*; it was his fortune to fall ſicke and die ſoon after, in a chamber bearing that name here at *Weſtminſter*.

Edward

Edward the *firſt* was made to doubt of *Brough* upon *Stanmire*; when as he died at *Brough* upon the ſands.

An Earle of *Pembrook* died at *Barwick* in *Wales*, whenas he was put in feare of *Barwick* upon the border.

Wolſey the Cardinal of *Yorke*, being given to underſtand that at *Kingſton* he ſhou'd end, would alwaies rather ride about, then paſſe thorough *Kingſton* upon *Thames*: but was committed to the charge of Sir *Anthony Kingſton*, to convey him to the Tower, if he had not died by the way.

The *Welſhmen* had a prophecy, that the rood of *Dernell Gathren* ſhould ſet fire on a Forreſt: a thing ſo farre from ſenſe and probability, as no man could conceive what it ſhould meane: till *Cromwell*, meaning to make a ſcorne of ſuperſtition, cauſed the fire, wherewith no Forreſt ſtored with Trees, but a ſilly Fryar ſhould be burnt, to be kindled with that Image.

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24. *Of things falling out quite contrary to Magicall and Aſtrologicall Prognoſtications or Predictions: and thereupon the Magaſtromancers themſelves juſtly rewarded by divers, for their deluſive way.*

Caius Cornelius Hiſpalus by an Edict commanded that the *Chaldeans* within ten daies ſhould depart the City, and all *Italy*; becauſe by their light and lying wits, they made a gaine of, and a ginne for the people.

The Magicians of *Perſia* deviſed many præſtigious impoſtures whereby to delude and diſturbe *Iſdigerdes* their King: but their pranks being detected, he cauſed every tenth man of them throughout the Kingdom to be beheaded.

Maximinus being overcome by *Licinius*, returned home in a rage, and put to death his fatidicall predictors (that had urged him to the warre, in confidence of their oraculous præſagings) as inchanters and ſeducers, and ſuch as had betrayed his peace and ſafety.

Julian that ſo favoured, and practiſed all kind of præſtigious artificer, in his warre againſt the *Perſians*, was not onely encouraged

hecouraged, and aſſured of victory by his Soothſayers; but and all manner of fortunate ſucceſſe confirmed unto him by *Delphian*, *Delonian*, and *Dodonean* Oracles: yet how fatall that war was to him, the event proved; and not onely ſo, but the heavens themſelves (without, yea and againſt the Aſtrologers) foretold.

As *Sylla* (upon an expedition) was ſacrificing, there appeared a ſerpent about the Altar; of this the *Ariolifts* made a ſad preſage, and would have retarded the exploit: but he proceeded nevertheleſſe, and there followed a glorious iſſue that day; not from the counſell of the Diviners, but of the Commanders.

Cicero reports from his own knowledge, that the *Chaldeans* had foretold to *Pompey*, to *Craſſus*, and to *Cæſar* himſelfe, that none of them ſhould die, but in their old age, at their own houſes, and with honour; in all which particulars it fell out clean otherwiſe to them all. So that he wonders any ſhould believe them, that may obſerve ſo many events, ſo contrary to their predictions.

To their objection, of *Flaminius*, and his army periſhing, becauſe they followed not the Diviners direction; *Cicero* oppoſes this anſwer, that *Paulus* obſerved them the yeere after, and yet both he and his army periſhed nevertheleſſe. I adde, from *Oroſius*, that *Flaminius* the conſul contemning the Diviners counſell, inhibiting his courſe as unfortunate; went on, and obtained a glorious conqueſt. Whether it was the ſame, or another, it is ſufficiently confuting.

It is ſtoried in *Livie*, that the *Augurs* ominating diſaſtrous and unfortunate things to the *Romane* army, from their immolations and inſpections: the Captaines reſolved on the contrary, acquainted the army that all things divined were happy, and promiſed victory; whereupon they proceeded chearfully and prevailed.

Nicias the *Athenian*, being made to believe (by the Aſtrologers prognoſticating upon an Eccliſpe of the Moon) that it was ſafeſt for him, not to ſtir out of the haven that night, but to ſtay ſtill in his ſhips, was there that night ſurprized by the *Syracuſans*.

A great aruſpicall Diviner would needs forewarn *Cæſar*, not

to

to ſend over into *Africa* before winter; yet he did it; and if he had not done it, the enemy had gathered all their forces together, and utterly prevented him.

After that the Serpents had thrice eaten up the liver of the ſacrifices, and the inſpecting Augurs had conſtantly interpreted it for the good of *T. Gracchus*: yet his unfortunate end followed upon it for all that.

Maxentius gave himſelfe to magicall ſtudies, and incantation, and ript up women with child, and inquired into the entrayles of new born infants, and killed Lyons to that purpoſe, and after a ſecret manner adjured and invoked Divels; and endeavoured thus to avoyd the inſtant warre; and by theſe arts wholy promiſed himſelfe the victory; and confided more in his magicall arts, then in the good will of his ſubjects: but the Emperour *Conſtantine*, by faith, and prayer, and the power of God, utterly vanquiſht him, and he was miſerably drown'd in *Tyber*, after all. So was *Magnentius* alſo vanquiſht by *Conſtantius*, and made to cut his own throat, after all the vaine hopes his Magicall Diviners had deluded him withall.

In the time of *Leo Iſaurus*, *Maſalmas* a Prince of the *Saracens* ſoon entred *Pergamus*, although the Citizens thereof (truſting to a certaine Magician) had immolated an horrible ſacrifice to the Divell; a pregnant woman being cut up, and the fruit of her wombe taken out alive, and boyled in a Kettle, and all the Souldiers directed to dip the ſleeve of their right hand in the broth.

Albumazar, that great Aſtrologer, prophecied (by his art) that the Chriſtian Law ſhould not laſt above 1460 yeers; which we now ſee falſified ſome hundreds almoſt.

Abrahom the *Iew* prognoſticated from his aſtrologicall obſervations, that the *Meſſiah* which the *Iews* expected, ſhould come in the yeere 1464. after *Chriſt*. Which how true it is, the day hath declared.

Petrus de Aliaco (one that made no difference betwixt Theology and Aſtrology) predicted many things againſt the peace of the Church, which never fell out, but rather the contrary.

Pope John 21. *alias* 19. would often out of his Mathematicall skill, promiſe to himſelfe long life, and Popedome, and boaſt

boaſt it among his familiars: but died nevertheleſſe of a diſaſtrous caſualty within foure moneths after he was made Pope.

Od. Biſhop of *Baia*, was put in great hopes by his Aſtrologicall predictors, that he ſhould happily attaine unto the Popedome: but uſing the means thereunto, he purchaſed to himſelf a perpetuall impriſonment, and ſo died miſerably.

Oleph King of *Norway* was induced, by ſundry prognoſticks of his prevailing, to invade *Denmark*, but his Navy being ſcattered, he deſperately caſt himſelfe into the Sea, and ſo periſhed.

Ericus that conquering King of *Swedes*, when (by the prognoſticks of his art) he preſumed himſelfe moſt ſecure, was taken captive by *Oſtmers*. And *Hading*, ſuch another of them, after all his preſumption was forced to hang himſelfe.

Guido of *Flanders* was deceived by a Necromancer (of whom he had learnt the Art) by which he had promiſed him, that whenſoever he would, he ſhould paſſe inviſible out of any perill. But that immutation little availed to the ſafety of his life.

Fredericke Stuphius (who maintained his army with magicall money) was notwithſtanding taken by *Rudolph* of *Habſpurge*, and burnt.

Reatius a præſtigious operator, being therefore convented, confeſſed his circulatory frauds: and afterwards was ſlain by one whom he had deceived by thoſe his deluſory waies.

Methetin an idolatrous Magician, his frauds being detected, was ſlain by a concourſe of people, and his body nayled to a ſtake. And *Hollerus* ſuch another, was cruelly murdered by his own æmulators.

A great Calculator confeſſes, that *Sebaſtian Caſtalio* ſhewed an Aſtrologer (to his great admiration) the *geneſis* of his little ſonne, who died in his infancy; and yet that *geneſis* had all the *aphæticall* places ſafe and ſound; which might promiſe a prolonged life, or direct any judge for to pronounce thereupon.

An Earle of *Aſpremont* would ſeem to entertaine all comers with all kind of dainties, but they were no ſooner out of his houſe, but that horſe and man was ready to die with hunger

and thirst. A curious inquisitor was carried out of his own house into a very pleasant place, as it seemed, but in the morning found himselfe laid upon thorns, and almost starved. One *Mendoza* would present his banquets, but they proved nothing but coales and ashes.

Hamilcar the *Carthaginian* Captaine, led on by the *Ariolists*, sacrificed all the while he was in fight, in hope of better successe; but finding it, in the discomfiture of his party, to fall out on the contrary, he cast himselfe as a desperate sacrifice into the fire, to quench it with his blood, that had put him in so great hopes, and stood him in so little stead.

Rhadagusus a King of the *Gothes*, in warring against the *Romans*, did nothing almost but immolate or sacrifice for auspication, or divinations sake: so that they began boastingly to spread abroad *Rhadagusus* (who had reconciled to himselfe the protection and assistance of such Gods) was sure to overcome. But nevertheless he was taken and slain, with above 100000. of his army.

Papyrius Cursor oppugning *Aquilonia*, the Pullarian Auspicator would needs be presaging clean contrary to his tokens: whose fallacie being found out, the Consul præsumed a good omen notwithstanding, and beginning the fight, caused the lying Augur to be placed in the front, and the first dart that was cast by the enemy struck him stark dead.

Eudemus being foretold by a cunning dream-speller, that although he was now in exile, yet he should return to his own Land within five yeares: within which space he notwithstanding dyed in *Syracusa*: but to make his prediction good, he said, he meant his grave which is every mans own land.

Constantia an honourable dame of *Rome*, having received assurance from Astrologers of a long, healthfull, and most happy life, fell sick within five daies after of a burning feaver, and finding that there was no way but death, she strained her husbands hand, and concluded both her speech, and life, with these complaining words, *Behold what truth is in the vain prognosticates of fond Astrologers.*

Ninus who detested all Astrologers, with their deceipts, suppressed *Zoroastes*, who would deale in nothing without their encouragement. *Pompey* with his guard of prophets lost his head:

head: and *Caſar* by contempt of Oracles ſubdued his enemies. *Iuſtinian* exiling all ſorts of falſe Prophets with their bag and baggage, did flouriſh as a Conquerour; whereas *Iulian* admitting them, with all their packs of falſhoods and blaſphemous lies, did periſh as a caſtaway.

At ſuch time as *Brittanicus* waited for the great lot of the *Roman* Empire, by the comfort and encouragement of a vaine Aſtrologer: he loſt both life and all, by the rigour of a bloody Tyrant.

Thraſillus the Mathematician, whom *Tiberius* had taken into familiarity, preſaging good things upon the ſight of a ſhip: but things falling out contrary to what he predicted, *Tiberius* was purpoſed, as they walked together, to caſt him down a præcipice for a falſary, and an intruder into his ſecrets.

Seneca, by a pretty fancy, bringeth in *Mercury* perſwading with the Gods, that they would abridge the life of *Claudius*; if not for any other cauſe, yet even for pitty and compaſſion of the poore Aſtrologers: who had already been taken with ſo many lies (from yeare to yeere) about this point: as if the deſtinies were not more favourable, then their grounds were ſure, the credit of Aſtrology would decay for ever.

St. *Ambroſe* telleth of one that prognoſticated great ſtore of raine to fall, after an exceeding drought: but none was ſeen, till it was obtained by the prayers of the Church.

Galen writeth that none of all thoſe Prophets and Aſtrologers, whoſe skill was commended, and their depth admired in his time at *Rome*, gave any perfect judgement either as touching the diſeaſe, the continuance, or cure thereof.

Manfredus a rare Doctor of Aſtrology, aſſured *Ordelaphius* a Prince in *Italy*, that that very yeere wherein he died, if there were any certain knowledge by his art, he ſhould not end his life, before extremity of age had made him lame and unweldy.

Paulus Florentinus lived till 85 yeeres of age, and yet he would aſſure his friends in private, that he never found one comfort that might promiſe long life in the figure of his birth; but ſudden death, with many tragicall and moſt lamentable accidents.

The great dearth of Cattle which was ſo certainly expected

by the Calculators *Anno* 1558. turned to a wonderfull encreaſe of all kinds of ſuſtenance.

At the ſame time that the fond *Bohemians* were affraid to be conſumed with ſudden fire that ſhould come down from Heaven, as ſome preachers gave warning, they were almoſt drowned with a ſecond Flood, by means of exceſſive ſhowres, ſpring-tides, and ſtore of land-waters; that ranne down with immoderate abundance, as if God had reſolved to deſcry the falſhood of their jugling.

At another time, the people were ſo ſcared with an univerſall feare of waters ſcattered aboad by prophets of this kind, as a certain *Abbot* (ſeeking to prevent the worſt) built him a Tabernacle upon the top of *Harrow on the Hill*: but the concluſion is, that before Summer was halfe ſpent, all the ditches were drawn dry, and the caſtle periſhed for lack of water.

Paul Florent noting two conſtellations, under which the State of *Florence* was refreſhed, after long and bloudy warres: findeth them ſo croſſe and oppoſite one to another, as himſelfe is forced to confeſſe, that ſmall light of aſſurance may be taken from the blaze of this Beacon.

Peucer prognoſticated upon the laſt Comet, that our bodies ſhould be parched and burned up with heat; but how fell it out? Forſooth we had not a more unkindly Summer for many yeeres in reſpect of extraordinary cold.

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25. *Of the Heavens calculating their own purport, without the helpe of an Artiſt: and the ſuſpition of Magaſtromancers predicting rather by diabolicall inſtinct, or the ſuggeſtion of their own Familiars, then from any vertue of the ſtarres.*

THe day before *Iulian* died, one (and he an heathen) watching over night, ſaw a conjunction or compact of the Stars, expreſſing thus much in legible characters, *To day is Julian ſlain in Perſia.* Alſo *Didymus Alexandrinus* had a viſion of white horſes running in the ayre, and they that rode upon

upon them ſaid, tell *Didymus*, in this very houre *Iulian* is ſlain, and bid him tell it to *Athanaſius* the Biſhop.

Conſtantine in his holy meditations, caſting up his eyes Eaſtward towards Heaven, ſaw the ſimilitude of a Croſſe, wherein were ſtars (as letters) ſo placed, that viſibly might be read this ſentence in Greek. *In this thou ſhalt overcome.*

At what time *Cæſar* was in the battell of *Pharſalia*, one *Caius Cornelius* a notable prognoſticator in *Padua*, beholding the flying of Birds, cryed out, Now they give the onſet on both ſides; and a little after (as a man poſſeſſed with ſome ſpirit) cryed out again, O *Cæſar*, the victory is thine. Such was that of *Apollonius* concerning *Domitian*, of which before.

Numa Pompilius, a Magician or Sortiary not inferior to any, had frequent and familiar company, confabulation, and congreſſion with *Ægeria* a *Nymphiſh* devill. *Simon Magus* had a dogge, they ſay, could ſpeak, and doe many prodigious pranks. *Quintus Sertorius* had an Hart which he conſulted withall. Pope *Sylveſter* the ſecond had a dogge, which he held more deare then the Kingdom of *Naples*. *Laurentius* alſo had ſuch an one at *Roan*. *Iodocus de Roſa* had the divell in a Ring. *Petrus Apponenſis*, a magicall Phyſician, had ſeven ſpirits, which he kept in glaſſes. *Andreas* an *Italian* had a great red dogge that would doe many prodigious feats. *Facius Caredens* is ſaid to have an aery ſpirit very familiar. *Stephen Gardiner* had his darling cat. *Iohn Fauſtus* had a dogge called *preſtigiar*. And *Cornelius Agrippa* had another called *Monſieur*. A *French Baron* had a cat that vaniſht into the ayre becauſe he chid her. And it is reported of an Engliſh one, that had ſuch another, which did in like manner.

The ſame day that the *Torenſians* overcame the *Crotonians* in *Italy*, the victory was told at *Corinth*, *Athens*, and *Lacedæmon*.

Mercury minding to try the skill of *Tyreſias* in vaticinating, ſtole his Oxen, and came to him in the ſhape of a man, and told him they were loſt. Out they went together to make conjecture of the thiefe by Augury, and the blind preſager bad *Mercury* to tell him what bird he ſaw? he anſwered an Eagle flying on the left hand; that (he ſaid) ſignified nothing to him. Again, he askt him, what bird? he anſwered, a Crow, ſometimes looking upwards, ſometimes downward. Then underſtanding

ding all by inſtinct, that Crow (ſaid he) ſweares by heaven and earth, that thou canſt reſtore me my Oxen again if thou wilt.

When *Caius Marius* had overcome the *Sicambrians*, at the River *Moſa*, the news of the victory was preſently carried to *Rome* by *Caſtor* and *Pollux* the Starry gods; or as others ſay, by the Impiſh divels themſelves. *Plutarch* reports many examples of demonicall familiars, carrying newes of victory to the *Romans* in a moment, from the remoteſt regions.

Cleombrotus ſequeſtring himſelfe from the ſociety of men, and frequenting ſolitary woods and caves, to become more inward with *Satyres*, was informed that there were *Damons* wandring up and down to inſpire dreams and Oracles, and furniſh men with prophecies and predictions.

Lactantius is of the mind that the cutting of the Whetſtone by *Accius Nevius*, and the drawing of the Ship by the Girdle of *Claudia* the *Veſtall*, and the like were obtained by their Familiars. To which I may adde *Thucia's* drawing water in a ſive.

Iodocus de Roſa was wont to ſay, that he would put none other Meſſenger in truſt with a cauſe of weight, then him that lodged one night at *Conſtantinople*, and the next under his Signet.

The ſpirit *Orthon* brought intelligence out of all corners of the world to *Gaſton* Earle of *Foix*.

The Spirit or Familiar which daily called upon *Alaricus* (as he related to a certain godly Monk) to begin his voyage towards *Rome*, came from the divels court undoubtedly.

26. *Of*

26. *Of Aſtromancers turning Pantomancers; or preſaging, not onely upon prodigies, but upon every ſlight occaſion, by every vile and vaine means: and ſo occaſioning ſuperſtitious people to an omination upon every accident, and after any faſhion.*

Darius in the beginning of his raigne, but changed the ſcabbard of his Sword, from the *Perſian* into the *Grecian* faſhion: and the *Chaldeans* (loath to let ſlip any occaſion of keeping their art in ure) ſtraight way prognoſticated thereupon the tranſlation of his Kingdom to the *Greekes*.

A Raven let fall a clod upon *Alexanders* head, and it brake to pieces: and then flying to the next Tower, was there intangled in pitch: *Ariſtander* interprets it as a ſigne of the ruine of the City, with ſome perill to the Kings perſon. But what was laſt and leaſt prognoſticated, was firſt and moſt found.

Alexander ſteeping Barley (as the *Macedonian* cuſtome was at the making of walls) the birds of the ayre came and picked it up. Now many took this for an unlucky token. But the diviners (that would ſpend their verdict in the moſt triviall matters, rather then fit out) told them it betokened, that that Corn ſhould nouriſh many countries.

Cicero derided the *Bœtian* vaticinators, for predicting victory to the *Thebanes*, from the crowing of Cocks. So doth he the *Lanuuian* Aruſpicks, for making ſuch a marvelous portent, in that the Mice gnawed the Belts.

The City of *Rome* being mightily deveſted by the *Gaules*, the Senators began to deliberate, whether they ſhould repaire their ruined walls; or flit to *Vejes*. Now a certaine Centurion of theirs comming by at that inſtant, commanded the Enſigne to ſet down his Standard, or Banner in that place, ſaying, it was beſt for them to abide there. The Senators over-hearing that voyce, interpreted it as an omen, and ſo deſiſted from conſulting any longer about their migration, or removall, but reſolved to ſtay at *Rome* ſtill.

Lucius

Lucius Paulus being about to warre with King *Perſes*, as he returned from the Court home to his own houſe, his little daughter met him, whom he kiſt, and askt her why ſhe lookt ſo ſad? ſhe replied, *Perſa* was dead, meaning her whelp or Puppet. And this he took to be an omen or preſage of the vanquiſhment and death of *Perſes*.

Cecilia the wife of *Metellus*, leading a Neece of hers (now marriageable) to the Temple, to heare ſome hopes of a good husband; ſhe ſtanding long there, and hearing no anſwer to any ſuch purpoſe, deſired her Aunt ſhe might have leave to ſit by her: That thou ſhalt (ſaid ſhe) and I will yeild thee my ſeat. This the Virgin accepted for an omen, that ſhe ſhould ſucceed her in being married to *Metellus* after her deceaſe.

Caius Marius fleeing to the houſe of *Faunia* for ſafeguard, ſet up his Aſſe, and gave him Provender; which he refuſed to eate, but got out, and went into the water: and that made him to ruminate, that there was no ſafe abiding for him in any houſe or countrey, but he muſt get him to ſea.

Pompey being routed by *Caeſar*, fled for ſafety to the Iſle of *Cyprus*; and ſpying there a ſtately building, asked the name of it; it was anſwered, that it was called Κακοβασιλία; this he ſighing interpreted, as portending ill to him, touching the Empire or Kingdom.

They of *Perianna* imploring the ayd of the *Samians*, againſt their adverſaries of *Cerra*: they to deride them, ſent them a *Sybill* in a little Bark; which they interpreted as a good omination. So they of *Apollonia* being in diſtreſſe, and ſending to the *Epidamnians* for ſuccour, they returned them anſwer, that they would ſend the river *Aeas* for their reliefe: which they accepted as a good omen; and making the river Captaine in chiefe, got the victory, and afterwards ſacrificed to it, as a God.

The old *Druides* gathered a Serpents egge at a certaine time of the Moon, according to certaine rites and ceremonies; and ſo reſerved it for omination of victory and prevalency in warres, ſtrifes, contentions. And ſuch an one a Noble man of *Rome*, is ſaid to have hatched in his boſome in a controverſie that he had with the Emperour *Claudius*.

Of *Zoroaſter* it is ſaid, that he laught at his birth; and that his

his braines beat ſo hard, that they beat off the hand that was laid upon his head: and this muſt ſignifie his profound ſcience. *Plato* while an infant, and aſleep in his cradle, there ſate hony Bees upon his lips: and this muſt ſignifie his Eloquence. To *Mydas* in like manner there came piſmires and carried graines of Wheat into his mouth: & this was a prediction of his riches. *Servius Tullius*, a mean child, while he was ſleeping a flame appeared to ſhine round about his head; and this was made to preſage a crown. *Roſcius* his nurſe awaking obſerved by moon-light a Serpent as it were imbracing the child: and this muſt prognoſticate his eminent fame and glory; although his height was a Stage-player. If theſe occaſions were not ſlight, yet could there be ſlighter divinations, or more worthy to be ſlighted?

Alexanders father dreamt that his mothers belly was ſealed with the impreſſe of a Lyon upon it. *Hecuba*, when ſhe was bringing forth *Paris*, had a viſion of a firebrand, or burning Torch, that ſhould ſet on fire *Troy*, and all *Aſia*. There appeared unto the mother of *Phalaris* the image of *Mercury*, pouring forth blood upon the earth. The mother of *Dionyſius* dreamed that ſhe brought forth a *Satyr*. Adde to theſe and the like, the prodigious birth of *Zoroaſter*, their Prince and maſter, and then aske the Magaſtromancers, what need ſuch prodigies at births? and ſuch preſagings upon them? if the natalitiall conjunctions be ſufficiently portending without them.

The Oracles themſelves would give anſwers to any kind of queſtions, were they never ſo triviall; and would preſage the erection and reſtauration of ſcenicall enterludes (as parts of divine ſervice) though never ſo ludicrous: And would enjoyn and accept of divining means, matters, inſtruments, rites, ceremonies, though never ſo ridiculous. As among the *Colophonians* in *Ionia* there the Oracle would afford them the vertue of prophecying from the drinking of water. Among the *Branchides* in the ſame Province, from the ſucking in of certaine vapours. In another Oracle a woman ſate upon a Trevet at the mouth of a cave, and was filled with the fury of divination. In another a glaſſe was let down into a fountaine, by a ſlender thred and after ſacrifices and imprecations, the images of things future were ſeen in the glaſſe. In another, they deſcen-

ded into a fountaine, and ſo vaticinated as they deſired. In another, they conſulting burnt lamps, offered Incenſe, gave gifts, and put their eares to the mouth of the Image; then ſtopping them, they went out of the Temple, and opening them again, the firſt voyce they heard from any they met, they took it for an Oraculous anſwer. In another they judged of things future by caſting of Dice, &c.

Severall Countries had their ſeverall waies of divining, and all of them eſteemed alike acceptable to the Gods, and alike effectuall among themſelves. *Tacitus* writes thus of the manners of the *Germans*, that they ſing as they goe to warre, and encourage each other by their *Bardian* odes, acquiring the fortune of their fight by their ſinging, and he that makes the harſheſt noiſe is thought to doe it beſt. They take this to be much of providence in children, (eſpecially females) neither neglect they their counſels and anſwers. *Velleda* the Propheteſſe (although ſhe was a trouble to them) they held for a Goddeſſe. Auſpicies and Lotteries they obſerve eſpecially. And for lots the cuſtome is ſimple. A bough cut off from a fruitfull tree they divide into leſſer branches or ſlips; and thoſe diſtinguiſhed by certain marks, they caſt careleſly upon a white garment: and in publique conſulting uſe the miniſtry of the Prieſt; in private of the father of the family; who looking up to heaven takes up every one of them thrice, and interprets them according to the impreſt markes. If any forbid, there's no more conſulting for that day: if it be permitted, then to anſwer the faith of the auſpicies, they goe on to interrogate the voyces and flights of birds. It is alſo the property of that Nation to experience the preſages and monitions of horſes. They are nouriſhed publiquely in woods and groves; white they are, and touch no common work; onely put into a ſacred chariot they are accompanied by the Prieſt, and the Prince, and ſo they obſerve their neighing and ſweating. Neither is there more faith had in any other auſpicie either by the common people, the Nobles, or the Prieſts. For they conceive theſe to be the Secretaries of the Gods, and themſelves their miniſters. There is another way of auſpicie, whereby they explore the event of warre: they get a captive by any means of that Nation with which they warre, and commit him and one

choſen

choſen out of their own common ſort, to try together in their own Country armes: and the victory of the one or the other they make to be a great preſage to either ſide. They couple not, unleſſe ſome ſudden thing chance, but on certain daies when the Moon begins to be in the full; for that they believe to be a moſt auſpicious beginning for the doing of buſineſſe.

The mother of *Sapor* King of *Perſia* being with child, and it doubted whether it was a male or a female ſhe went withall, (for if it proved a female, it might not ſucceed in ſuch dignity.) For this cauſe the Princes convented the Magicians, to try their skill, and pronounce upon the birth. Therefore they brought a Mare ready to fole, and the Magicians vaticinated upon it; and it falling out according to their prediction, they thereupon concluded it was a male child the Queen went withall: upon this they without delay layd the Crown upon the Queens belly, and proclaimed the child ſcarce conceived to be their King, according to their Countries rites and laws.

Auguſtus and *Marke Anthony* were playing together, and what a buſineſſe of caution a mathematicall Ægyptian preſager made upon it? adviſing the one (as concerning their after earneſt) to take heed of the other, as whoſe genius was too ſtrong for him, or his dæmon afraid of his.

As Pope *Eugenius* ſung Maſſe in the Church of *Rheimes*, ſome drops of the conſecrated wine chanced to be ſpilt; and what prognoſticating was upon it? And no leſſe was there upon *Thomas* Archbiſhop of *Canterbury* his ſinging a *Requiem* the ſame day he was reconciled to the King.

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27. *Of the treaſons, treacheries, conſpiracies, ſeditious ambitions, uſurpations, turbulencies, and buſie medlings, of Magicall and Aſtrologicall diviners, againſt Princes, Magiſtrates, Kingdomes and States.*

CAmbyſes having added *Ægypt* to his fathers Kingdomes, could not endure their magicall religion, but abominating their ſuperſtitious ceremonies, cauſed the Oraculous Temples of *Apis*, and others, to be pulled down. At length he

was murdered by means of two Magicians, who concealed his death, and usurping upon his Kingdome, raigned in his stead, and name. But their boldnesse being detected, they were apprehended and suppressed by *Darius*, who therefore by the consent of all was chosen King.

Cobares, a man of magick art (if an art it be, and not a vaine mans deceit) yet what ever it be, he was more notable for his profession of it, then for his knowledge in it. He (at a feast) would needs be counselling *Bessus* the weaker to yield to *Alexander* the stronger: which medling of his was so ill taken, that he hardly escaped his throat cutting; and he likewise took so ill the rejection of his counsell, that he defected and fled to the contrary part. Now what unhappy politicians are such as these (both to themselves and others) that if they may not be accepted for busie counsellors, turn malecontented fugitives.

Alexander being about to scale the walls of a City, *Demophon* the diviner would needs disswade him from some apparition of unfortunate signs. Of whom the King demanded, if it would not trouble him to be interrupted in his Science? which he acknowledging, the King replyed upon him again, avouching, that in his greatest affairs he found alwaies no greater distraction, and disturbance, then that of a superstitious pragmaticall Soothsayer.

Nicius the *Athenian* Captain kept a Soothsayer continually in his house; pretending it was to consult with him about the great affaires of the Commonwealth: when as it was onely to inquire about his own businesse, or to promote his owne ambition.

Alcibiades to promote his own ambitions, suborned certain predicting Soothsayers, to presage happy successe, and honour to the *Athenians*, in their *Sicilian* warre, although his end served, it fell out clean contrary.

Meton the Astronomer very politickly feined himselfe mad, and fired his own house, pretending a mislike of the celestiall signes, as touching the common successe in that warre: but his end was to himself, *sc.* to release his sonne, engaged in that voyage, and so to ease himselfe (let the Commonwealth sinke or swim) of the charge of maintaining him there.

While

While *Fadus* governed the Province of *Iudea*, a certaine Magician, *Theudas* by name, perſwaded the people to follow him to the River *Iordane*, (taking their ſubſtance along with them) and he would divide the waters, as heretofore; and ſo work their deliverance. But *Fadus* purſued them, diſperſed the ſeduced multitude, took the Magician and cut off his head.

Another time, an *Ægyptian* comming to *Ieruſalem*, feined himſelfe to be a Prophet, but was a Magician; he perſwaded the popular multitude to goe along with him to *Mount Olivet*, and he would there ſhew them ſtrange things for their freedome: but *Felix* followed upon them, and ſlew hundreds of them: onely the *Ægyptian* eſcaped, by vaniſhing out of ſight.

Another Magician ſeduced the people, leading them out into the Wilderneſſe; promiſing them ſafety, and reſt from their evils: but *Feſtus* followed ſtreight after them, and ſlew both the Seducer, and many of thoſe whom he had ſeduced.

Many Soothſaying Aſtrologers (grudging at the leaſt increaſe, or eaſe of the Church) had gathered themſelves together, to conſult about the prænotion of *Valens* his ſucceſſor: and having tryed all kind of divination, at length they made a wooden Treuet of Lawrell, and uſed ſuch execrable and diabolicall incantation, that they obſerved a conjunction of theſe letters *THEOD*, which they expounded of one *Theodorus* a Pagan, and uſefull to their purpoſe: preſuming on the power of their conſtellation, or conſtellated figure, to depoſe or ſet up whom they thought good. But *Valens* underſtanding it, ſlew both the diviners, and the party they had divined upon. Yea, his fury was ſo implacable, that it extended to all, either of that ſect, or name.

Eugenius a Schoolmaſter, by the means of *Arbogaſtes*, a treacherous officer, and of *Hyparchus*, a politick preſager, having ſtrangled young *Valentinian*, uſurped the Empire; preſuming he ſhould attain to what he went about; being thereunto induced by the word of thoſe that took upon them to predict things future, from the immolation of victimes, inſpection of entrailes, and obſervation of the Stars.

Thraſyllus the Mathematician, having predicted certain joyfull things to *Nero*, and they falling out quite contrary: he determined to caſt him headlong into the ſea, as a falſarie,

and

and rash intruder into his secrets. Yea the same *Nero* had an odde way of exploring his Magicall predictors; and if there were found the least suspition of vanity or fraud in them, he would cast them (as they walked upon a precipice) headlong into the Sea: and many times would doe it, lest they might be the bewrayers of his secrets; for he, who knew their treacheries, durst trust none of them.

The ancient *Brittains* deeply drencht in superstition by their magicall *Druides*, were so enslaved to them, as that they usurped the determining of all controversies, publique or private; concerning all matters or causes criminall, or reall: so that they took upon them to award recompences, or penalties, as they pleased; and who ever he or they were that refused to stand to their judgement; him, or them they presently interdicted, forbidding all commerce with them.

It is recorded that in *France*, the Magicians, Astrologers, Sortiaries, Sorcerers, Wizzards, and Witches, were so numerous, that they began to boast themselves not only for a society, but for an Army; and to professe that if they could but get some one in authority to be their Commander or leader, they durst wage warre with any King or State; and doubted not of the victory through the vertue and power of their art: Like as the *Hunnes* (by those very means) had formerly done against *Sigebert* King of *France*.

Peter of *Pomfreit*, that hermeticall Wizzard, by buzzing his prophecies into the peoples eares, sought to make the commotion against King *Iohn*. And in *Ketts* commotion, one main promotion of it was, upon the false prophecies that *Hob*, *Dic*, and *Hic*, (meaning the rusticks) with their clubs, should fill up the valley of *Dussindale* with the bodies of the dead.

Leoline Prince of *Wales* rebelled against *Edward* the first upon a prophecy of *Merlin* (that ginne of errour) how he should be shortly crowned with the diadem of *Brute*. But his head was cut off, and crowned with Ivy, and there was his end.

The *Persi in Magi* were not onely contented to be honoured by their Kings, but usurped the Kingdom to themselves. The Ægyptian Priests, or vaticinators arrogated great honours for their prævision and prædiction of future things, both by their sacrificings, and by their skill in the starres.

Numa

Numa Pompilius, *Licurgus*, *Solon*, *Minos*, *Zamolxis*, pretended their Laws from *Iupiter*, *Apollo*, *Mercury*, *Minerva*, and other predicting Oracles; that ſo they might the more eaſily impoſe upon, and domineere over the ſlaviſh people.

Ariſtocrates King of the *Arcadians*, ayding the *Meſſenians* againſt the *Lacedæmonians*; they ſo corrupted him with gifts, and beſides he was ſo blinded with the unproſperous ſignification of the intrayles, that upon the joyning of the battell he diſheartned his own ſouldiers, and fled; and ſo baſely betrayed his old friends the *Meſſenians*.

While *Servius Tullus* reigned, one had a very faire Cow, of which the oraculous predictors gave out, that whoſoever ſhould offer that Cow to *Diana*, he, his Countrey and kindred ſhould attaine to great authority and rule over the whole world. Now the owner of it bringing it to *Rome*, to offer it in behalfe of himſelfe and his, the preſaging Prieſt of the Temple, commanded him not to offer it till he had waſht himſelfe; and while he went forth ſo to doe, he ſacrificed it for the advantage of himſelfe, and his like.

Libo Druſus, a looſe raſh young man, was encouraged by *Firmius Catus*, through the confidence of Chaldean promiſes, magicall myſteries, and interpretations of dreams, to make inſurrection againſt *Tiberius Cæſar*: but in the end was driven deſperately (his ſervants refuſing) to lay violent hands upon himſelfe. Immediately upon this the Senate conſulted for the expelling of the Mathematicians and Magicians out of *Italy*, and *L. Pitnanius*, one of their number, was caſt down a Rock.

In *Catilines* conſpiracy, *Lentulus* was accuſed both by his letters and ſpeeches which he uſed out of the *Sybils* books; that the Kingdom of *Rome* was preſaged to three of the *Cornelian* family, viz. *Cinna*, and *Silla*, and himſelfe, the third to whom it was fated. And moreover, that now was the twentieth yeare from the burning of the *Capitoll*, concerning which the haruſpicks by their prodigies had given anſwer that civill warres there ſhould be rife and bloody.

The haruſpicks portended great and wonderfull things for the promotion of *Caius Marius* his ambition.

In the ſecond *Punick* warre (beſides a tumult and diſtraction in the State) ſuch a confuſion there was in religion (as the cauſe

cauſe and continuance of the other) that men, women, young, old, noble, plebeians, all ſacrificed and prophecyed as they liſted: and he or ſhe was no body that could not preſage of one diſaſtrous event or another.

Apollo gave ſuch perplexed anſwers to the *Lacedæmonians* (in their troubles) that a Pagan Philoſopher was provoked to tell him plainly, If thou hadſt anſwered thus in quiet times, it had ſeemed frivolous to all; only thy ignorance lurkes under our feares and diſtraction; becauſe ſuch things are moſt impreſſing and credited in ſuch kind of times.

Apuleius (ſaith St. *Auguſtine*) an *Affricane* and therefore beſt known to us *Affricanes*, for all his magicall arts could not attain to a Kingdom: no nor yet to any judiciall power in a Commonwealth, for all his judiciary Aſtrologie. Did he modeſtly contemn theſe things as a Philoſopher? Nay did he not hunt, and hire, and contend with the Citizens of *Oea* (where he marryed a wife) about the ſetting up of a Statue to him? So that if he arrived at no greatneſſe, it was not becauſe he had no will, but no power.

A certain prophecy given out and publiſhed at *Rome*, at the removing of the Emperour *Tiberius*, that he ſhould never return any more, occaſioned the death of many well diſpoſed Citizens: who ventring too farre upon this little ground, to diſcharge their Countrey from the clog of ſervitude, were cut off by cruelty. About the ſame time *Furius Scribonianus* was exiled, becauſe he had enquired after the Princes death by Chaldeans or Aſtrologers.

Mahomet, and *Sergius*, both of them by magicall and præſtigious tricks ſet up themſelves; the one for a King, the other for a Prophet.

Fredericke Barbaroſſa leading an army againſt them of *Millaine*, they ſent an *Arabian* magician to play the veneficke, and take away his life by poyſon: which being diſcovered, and he apprehended; notwithſtanding he threatned that he could doe it with words, and would doe it, unleſſe he were diſmiſt; yet this moved not the King to feare his malefice: but he therefore inflicted on him the ſharper puniſhment.

Pope *Julius* the third gave a Cardinals hat to a youth whom he favoured; and being askt the reaſon of it, ſaid, That he found

found by Aſtrology, that it was the youths deſtiny to be a great Prelate; which was impoſſible except himſelfe were Pope: and therefore that he did raiſe him, as the driver on of his owne Fortune.

Certaine rude uncivill clowns, under a colour of a prophecy, that they ſhould conquer and ſubdue the holy Land, raked a ſort of vagabonds and bankrupts together; who falling forthwith to ſpoyle and robbery, were hanged upon Gibbets almoſt in every Countrey as they paſt.

The young Duke of *Viſeo* in *Portingale*, having once been pardoned by *Don Ivan el Grande*, at the ſuit of the Queen his ſiſter; was encouraged by the Mathematicians and Aſtrologers to rebell again; with aſſurance that he ſhould obtaine the Crown: whereof he not onely failed, but beſides was deprived of his life by the courſe of ordinary juſtice.

My Lord of *Northampton* tels the ſtory of two Countreymen of ours, one ſometimes profeſſing Greeke in *Cambridge*, the other of the ſame calling: one contriving treaſon, ſedition, or faction, from the ſtarres, but clapt under hatches when the planets promiſed moſt fortunate ſucceſſe: the other undutifully taking armes againſt his Soveraigne: and often confeſſing, he had never dealt in that attempt, but by encouragement of a certain prophecy, that he ſhould prevaile againſt his Prince by popular devotion.

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28. *Of impoſterous Magicke and Aſtrologie, the cauſes of prepoſterous villany: or the Magaſtromancers inſtigating to thoſe execrable acts, which otherwiſe had never been invented, or intended: And other curſed conſequents.*

C*Aracalla* remaining in *Meſopotamia*, ſent to *Maternus*, whom he had left Governour of *Rome*, to aſſemble all the Aſtrologers and Mathematicians, and procure them to give their opinions ſecretly, whether there were any conſpiracies on foot againſt him; and to give their judgements how long he

should live, and what death he should die. *Maternus* did so; and (as the Astrologers had advised) wrote that *Macrinus*, his prefect, was the conspirator; and therefore did warn him to see *Macrinus* dispatcht out of the way. As the Letter came to *Caracalla*, he was at that instant upon a sport which he would not intermit; & so committed the Letters to *Macrinus* to read over, and make report of their contents to him afterwards. *Macrinus* in perusall of them finding himselfe accused of such treason as he never thought of, and doomed or necessitated to it by Astrologicall judgement; and considering the Emperours jealous cruelty, and *Maternus* his envy; thought there could now be no safety for him, either in excusing or delaying: and so set *Martial*, a discontented Centurion (whose brother he had caused to be put to death) to murder him.

Among the other prodigies that were said to prognosticate *Domitians* death, there was seen a crown encircling about the Sunne. Now because *Stephanus* signifies a Crown, the Astrologers would have the Crown to signifie *Stephanus*; and he must be the man thus destinied to dispatch *Domitian*; and this very thing was it that heartned him to doe the deed.

Diocleſian, because a *Druid* or Sorceresse had foretold him, that he should be Emperour after he had slain a Boare: he not onely killed all the Boares he could, but slew all the men he knew that had the name of *Aper*, or *Boare*.

Valens understanding, by a constellated figure, that one should succeed him, whose name began with Θ. or *Th.* thereupon caused divers to be slaine, whose names began after that manner.

Edward the fourth wrought the death of *George* Duke of *Clarence*, his brother: instigated thereunto by a foolish prophecy, that one whose name began with a *G.* should succeed him.

It was upon a prophecy or prediction, that *Mackbeth* slew *Duncane* King of *Scots*: and likewise *Banquo*, his chiefest friend; because of a prophecy, that his posterity should succeed in the Kingdome. Again, upon a Wizards prophecy or prediction, that he should never be slain by any man born of a woman; nor vanquished, till the wood of *Bernane* came to the Castle

Castle of *Dunsinane*; this made him give up himselfe securely to all kind of wickednesse.

Nisens tyrant of *Syracusa*, being foretold of his death by a Soothsayer, thereupon riotously lavisht away all his wealth beforehand. So did a rich man of *Lions*, upon the calculating of his Nativity, but lived and beg'd along time after.

Natholocus King of *Scots*, desirous to understand somewhat of the issue of his troubles; sent a trusty servant of his to enquire of a Witch: who consulting with her spirits, told him, the King should be murdered, not by the hands of his enemies, but by one of his most familiar friends. The messenger demanding instantly by whose hands? Even by thine, said she. Whereupon he defyed her, and bad her goe like an old witch; and trusted he should see her burnt, ere he should be drawne to doe so villanous a deed: intending to signifie it sincerely to the King himselfe. But by the way, as he returned, many fears and suspitions arose in his mind; especially that the Kings jealousie would not be satisfied with his innocency; so that he thought it the surest way for himselfe to doe the deed; and (thus induced) he did it.

Cambyses dreaming that his brother *Smerdis* should raigne, because he thought he saw him sitting in a regall Throne, contrived his death by the means of one *Praxaspes* a magician, who peradventure had either magically sent that dream, or else interpreted to that purpose.

From an old orientall prophecy, that about that time such as came out of the land of *Iudea*, should obtaine the whole government of affairs; the Jews slew their governour, and rebelled, but to their own miserable destruction.

Vespasian being admonished by the Mathematicians to take heed of *Metius Pompositanus*, because he had an imperiall *Genesis*: whom though he (wiser then to give credit unto such things) nevertheless preferred; yet *Domitian* was drawn to put him to death upon the selfe same occasion.

29. *Of Magaſtromancers eluding Authority, and deluding themſelves in a preſumption of impunity.*

CLeomedes for many portentous malefices, being faſt ſhut up in a cloſe ſepulchre or coffin, with a cover that many men could hardly lift, laid upon it to keepe him ſafe againſt the day of triall: when the day came he was vaniſhed thence, and not there to be found, neither alive nor dead. When they conſulted the Oracle about his portentous eſcape, it commended him for it, as one of the laſt of the *Heroes*.

Apollonius Tyaneus being convented before *Domitian*, when he thought to take puniſhment of the Magician, he forthwith vaniſhed out of his preſence.

Apuleius accuſed for magicall Arts and practices, before *Claudius* a Chriſtian Magiſtrate; inſtead of confeſſing his fault, fell to calumniate and traduce the very Laws; for exhibiting the ſame under ſuch penalties.

One *Diodorus*, or *Leodorus*, a moſt portentous Conjurer, being therefore condemned, and led to execution: by his enchantments ſlipt out of the executioners hands, and conveyed himſelfe in the ayre, from *Catana* in *Sicily* to *Conſtantinople*. At laſt the Biſhop of *Catana* caught him at unawares, and cauſed him to be burnt in a fiery furnace.

At *Cullen* a certain Damſell being cited for playing of preſtigious tricks; ſhe did many jugling feats before the Nobles, as rending of towels, breaking of glaſſes, and preſently making them whole againe, &c. which made them vain ſport, and they conclude them to be but joculatory pranks, and ſo ſhe eſcaped the Inquiſitour.

David Ebroy a magicall Jew made thoſe of his Nation believe that he was the *Meſſiah*, come to free them from the ſervitude of the uncircumciſed. The King of *Perſia* apprehending him, he by his ſleights eſcaped out of priſon, croſſed a broad river, and could never be overtaken.

One *Cæſarius Maltes*, a præſtigious Jugler, being taken at *Paris*, eſcaped priſon by his circulatory tricks; for which being

ing queſtioned again in another place, and condemned; the Governour (by his power, and againſt Law) reprieved him; as much taken with his feats of *Leigerdemaine.* But nothing proſpered after that in his government, and he died not long after.

In the territories of *Berne*, one *Scaphius* boaſted, that he could ſcape inviſible, when he pleaſed: and ſo had oft times avoyded the hands of his capitall enemies. At length (when he grew ripe both for divine and humane vengeance) he was eſpied (by thoſe that laid wait to apprehend him) through a window; and was ſo ſlain with a ſpeare, when he leaſt dreamt of his death.

Caius Marius, a man ignoble, and a cruell author of civill warres, after the firſt fight wherein he was vanquiſhed by *Sylla*; being taken naked and muddy by the enemy, he was brought to the *Minturnians*, and delivered to the Governour of the City, who ſitting in councell upon him, gave ſentence that he ſhould be put to death preſently; and ſeeing none of the Citizens would undertake the execution, they committed it to a *Cimbrian* horſman, or ſome ſay, a *Frenchman*, who, about to diſpatch the buſineſſe, heard a great voyce out of a dark place; Thou man! dareſt thou kill *Marius*? at which the man affraid, let fall his weapon and ran away, crying he durſt not doe the deed, and ſo he eſcaped.

At *Venice* a certaine maleficall Sorcerer being condemned, made all the locks fall off, and doors fly open; onely by a confection of certain herbs, and muſſitation of certain charms, and ſo went his way.

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30. *Of God, and the Starres, and men, blaſphemed, accuſed, calumniated, defamed, by, or by the means of Magicians, and Aſtrologers.*

Alexander, in a diſtempered mood, having ſlaine *Clytus* his plaine, but truſty friend; afterwards aſhamed of ſo foule a fact; and having no other way to excuſe ſo vile and diſhonourable an action, he urged his eligion. ſp ellers to try

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their fatidicall arts, and to enquire whether it was not the ire of the Gods, that had neceſſitated him ſo to doe? and in concluſion (after much calculating, inſpecting, conſulting) the Gods are made to bear the blame, in fatally enforcing ſo foule an act.

A certaine fatidicall Philoſopher beating his ſervant for a fault, the ſervant cried out of his maſters injuſtice, for puniſhing him, for doing a thing that was not in his own will, or power. Seeing he himſelfe had taught, that men are fatally neceſſitated to doe either well or ill.

St. *Auguſtine* reports of a Mathematician in his time, who was wont to ſay, It was not men that luſted, but *Venus*; not men that killed, but *Mars*; not men that ſtole, but *Mercury*; It was not God that helpt, or favoured, but *Iupiter*, &c.

Iuſtin Martyr, *Marullus*, *Symeon*, *Athanaſius*, *Euſebius Emiſſenus*, were calumniated and ſlandered by Magicians and Aſtrologers; as if they had been the worſt of them themſelves.

Kunegunde (they ſay was defamed for a whore, by a diabolicall wizzard; So was *Turbula*.

In the time of *Frederick* the ſecond, there was a *German* ſorcerer, that did uſe to defame men by reproaching them publikly with their moſt ſecret ſinnes.

Blanch wife to *Peter* of *Caſtile*, had preſented her husband with a rich Girdle, unwitting that it was enchanted by a certain *Iew*; ſo that ſtill when the King put it on, it appeared like a ſnake: *Maria de Padilla* (the Kings Concubine, and the *Iews* Proſelyte) having herſelfe a chiefe hand in it, moſt calumniouſly charged the vertuous Queen with her own ſorcerous act, inſtigated thereunto by the envious *Iew*, or Magician: becauſe the Queen had juſtly wrought the whole ſect of them out of power, and favour at Court. But now the King being ſo imbittered by the prodigious apparition, and other magicall predictions, the Concubine was ſo imboldned, that ſhe proſecuted the poore innocent Queen to her death. And after that, ſo bewitched the King, that ſhe got into her place.

Elianor wife to *Humphrey* Duke of *Gloceſter*, was impeached of ſorcery by one *Bolingbroke* an Aſtronomer, who being himſelfe apprehended, accuſed her as acceſſary: when as her greateſt

greateſt guilt in that art, was her ſuperſtition in conſulting, not practiſing of it.

The prefect of *Galatia* miſſing his ſonne, certain ſervants of his were accuſed by the falſe divination of a pſeudomantiſt, as if they had ſlain him: but no ſooner were they executed, but the young man returned ſafe home again.

Alexander being admoniſhed by the divining lots, that he ſhould command him to be killed that firſt met him as he went out of the gate; by chance an Aſſe-herd met him, and he commanded it to be done accordingly. But the poore man complaining of the injuſtice, that he ſhould (being innocent) be adjudged to ſuch capitall puniſhment; anſwer was made, that muſt be imputed to the gods, who had adviſed the King to ſlay the firſt that met him. If it be ſo (quoth the Aſſe-herd) the lot means another, and not me (for my Aſſe which I drave before me) met the King before I. The King delighted with this anſwer, the Aſſe was executed; and ſo the Gods, the King, and the Aſſe-herd were all excuſed by wit, more then by Lot.

Rhea Sylvia, the daughter of *Numitor*, a veſtall, being compreſſed and found with child: both ſhe and her parents agreed to excuſe it, ſaying, that ſhe had ſuffered force not from a man, but ſome God, or *Genius*; he that had done the deed, had likewiſe predicted that ſhe ſhould bring forth twins: which, though it ſo fell out, yet by the ſentence of the Councell, the Law in that caſe was to be uſed againſt her.

A contention ariſing betwixt *Cleomenes* and *Demaratus*, about the Kingdome of *Lacedæmonia*; *Cleomenes* accuſed *Demaratus* as not the ſonne of *Ariſton*, and therefore ought not to ſucceed. The *Lacedæmonians* to be reſolved in the buſineſſe, conſulted the *Delphian* Oracle; which (*Periatis* the Prieſt thereof being corrupted by *Cleomenes*) gave anſwer that the party enquired upon, was not *Ariſtons* ſonne: Whereupon *Demaratus* conjured his mother from the infernals to anſwer for him: who replied, that it was a God, or an Heroe that deluded her, and begat him. And thus they accuſed one another.

Tertullian, *Juſtin Martyr*, *Clemens Alexandrinus*, *Athenagoras*,

goras, *Arnobius*, *Minutius Fœlix*, *Lactantius*, *Auguſtine*; and ſo many as have written againſt the Idolatrous and magicall immolations of the Heathens, have had much to doe to apologize for the Chriſtians, againſt all thoſe falſe calumnies wherewith they impudently burdened them. In ſimulating the Chriſtians to be given to chuſe wickedneſſe, which they themſelves were guilty of: and to be the cauſe of thoſe judgements which their own impieties had provoked. *Julian*, and *Maximinus* were not onely ſatisfied to have them thus defamed, and ſlandered, but took occaſion to determine their perſecution, and extermination.

During the Popedome of *Benedict* the third, in the City of *Mentz* a Dæmoniacall Familiar that lay lurking under a Sacrificuliſts Pall, as he was ſprinkling of holy water, accuſed him publiquely, that he had that night layn with his Proctors wife.

A certain *Prætor* or Judge, having ſentenced divers malefactors to death, at the accuſation of an Arioliſt or *Pythian* vaticinator: at length he took upon him to tell him of one more, if he would not take it ill: the Judge earneſt to know who it was, he inſimulated his own wife, and prefixt an houre wherein he would ſhew him her in the convent of other Witches. But he (knowing his own wives integrity, and miſtruſting the others calumny) at the time appointed had invited (unknown to the Arioliſt) a many of his kindred and friends to ſuppe with his wife and him. And as they ſate at ſupper, he took an occaſion to riſe, and goe with the Arioliſt to the place, where he ſhewed him (in a ſpectrous apparition) his own wife in the company of other *Lamian* hagges. Enough to have deluded him, had he not returned, and found his wife at the table where he left her, with the teſtimony of all thoſe at the table, that ſhe had never ſtirred thence. Whereupon he cauſed the Arioliſt himſelfe to be executed.

31. *Of præſtigious Magicians and Aſtrologers, prodigiouſly practiſing their arts, for the promotion of their own and others filthy luſts.*

NEctanebus an Ægyptian King, and great Magician, coming into *Macedonia* in King *Philips* time; ſo practiſed it, as to make *Olympias* (*Philips* wife) to dream, that ſhe ſhould be married to *Jupiter Hammon*, and ſhould conceive a famous childe by him. And thus it was brought about, *Olympias* ſent for *Nectanebus*, to learn of him, what ſhould become of her; in as much as it was rumored abroad, that King *Philip* was minded to forſake her, and to take another: he tels her under hand, that he received a charge from the Oracle, as he came out of *Ægypt*, to go and help a neglected Queen, whom *Jupiter Hammon* greatly loved, and intended to embrace. The following night he cauſes her to dream of ſuch a thing: yea and by his diabolical charm effects the like imagination in *Philip*, now abſent in war. Thus is *Olympias* earneſtly longing after *Jupiter*; and the next day calls again for *Nectanebus*, and enquires of him, when ſhall be this much expected time? He bids her to adorn her bed, and make her ſelf fit to receive ſo divine a Paramour; but adds, he will come to her in the ſhape of a Dragon, with a Goats head, and horns. At the hearing of which ſhe greatly terrifyed, he replies, if you be afraid of ſuch a congreſſion, make me a bed hard by, and I will ſecure you from all affrightment. At night, to bed goes the credulous Queen, royally prepared, as became ſuch an entertainment: and as ſoon as all was ſilent, the magical impoſtor raiſes a præſtigious commotion, and apparition; and goes to bed to the Queen himſelf: and ſo begets *Alexander* the Great; hereupon reputed the ſon of *Jupiter Hammon*. When *Alexander* was now grown up, he with his Tutor and Father, *Nectanebus*, walking abroad in the evening, and ſtanding hard by the ſteep of a Rock; *Alexander* haſtily turning himſelf round about, thruſt the Magician down the precipice at unawares: where he

was so dashed and sore bruised in the fall, that his death must necessarily follow. Then complaining of *Alexanders* rash act; *Alexander* replyed, thou oughtest rather to complain of thine own Art, that busies thee in the searching the things of the Heavens: and lets thee not foresee, what impends thee on earth. Alas (quoth he) what mortal man can avoid his own fate? I foreknew, while I was in *Ægypt*, that mine own son should be the occasion of mine own death. What am I thy son said *Alexander?* To whom *Nectanebus* confesses the whole truth, and dies.

A certain *Ægyptian* burning in lust towards another mans wife, consults with a Magician, or Sorcerer, how he might obtain his desire? He answered, nothing hindred, but the mutual love that was between the husband, and the wife, whereupon he hired the impostor to stir up a dislike betwixt them; which he laboured after this præstigious manner, making the woman appear to the man, as if he had a shagg'd Mare in his bed.

A paganish young man in *Gaza*, extreamly loved a Virgin that was a Christian; and when all his dalliance availed not to his end, he went to *Memphis*, thinking to bring it about by Magical Art. Where after a yeers attendance, he was instructed by *Æsculapius* his vaticinators, to put a certain plate of brasse, with a portentous figure, under the threshold where the maid dwelt; and to recite certain torments, or charmes of words over it. Whereupon the Virgin grew mad in love with him; and did nothing but call for the young man, nightand day. But her parents had her to *Hillarion*, who presently (by his wisdom and piety) dispossessed her of that magical and constellational fury.

Turbula a Martyr in *Persia*, being falsly accused and condemned by the Magicians: one of them fell greatly enamoured with her excellent beauty; would have corrupted her, with promise of safety to her and her followers, and other great rewards; but all would not prevail.

Uter Pendragon coming into *Cornwall*, cast his eyes upon fair *Igrene*, wife to the Duke of that Province; whom he very importunately solicits, but all to little purpose; the constant wife (that so dearly loved her Lord) would by no means be won to

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do him that diſhonour. *Merlin* therefore is conſulted, who to bring her to his bow; ſcorns to uſe any petty magical Philters; but he new moulds the ſhape of the King, and prints upon his face, the very feature of *Gonlois* her own Lord: by which means he ſoon violated this Ladies chaſtity, in the bed of præſtigious deluſion.

A Magical Monk in *Spain*, or ſome Fryer Prædicant, was familiar with a Nobleman, that had a fair wife. He tempts her chaſtity, and is repulſed; upon his unſatisfied importunity, ſhe acquaints her husband: it is conſented to admit him again, and watched to entrap him. At the time appointed, he comes in a ſecular habit and equipage; ſhe is reſolute ſtill and refuſing: but the night gave boldneſſe to the attempt, and now what he cannot perſwade, he ſeeks to enforce. She reſiſts it, and cries out, to give the watchword to her husband, and thoſe that lay in wait; but all in vain; for he by his effaſcinating Art, had charmed them all into a dead ſleep. As they ſtrugled together, ſhe ſpyed a dagger at his back, and therewithal ſtabbed him to the death. And running into the room, where her husband and the reſt were, ſhe found them ſo faſt aſleep, that all ſhe could do, could not awake them, now having none in her family either to hear, or help her; ſhe ſuſpected ſome maleſice, and went ſtoutly and caſt the dead carcaſe into the ſtreet. Where paſſers by lighting upon it, the buſineſſe is brought before the *Corrigidor*, and the dead party is diſcerned. The next day the Prior of the Covent is deſired to ſummon all his fellows together; who all came, onely this party is abſent: they then knock at his chamber door, but no body makes anſwer; at laſt they break open the door, and there they eſpie a Torch in the Chimney burning very dimly. Now neither the husband nor any of the family could be awaked till that Torch was extinct.

A certain ſouldier that by Magical Philters had ſought to procure the love of ſuch a woman; one night imagined that he enjoyed her in his dream: but he awaking, found himſelf caſt into a filthy myry ditch, and there embracing in his arms a carca'e or carcion of a dead beaſt.

In *Miſnia* a young man uſing the Art, or means of a Magician, to enjoy her whom he loved; was brought into a by-

room, & by malefical incantations there was brought in to him the spectrene apparition of her whom he loved: the besotted youth taking it for real, put forth his hand to embrace her; at which his brains were violently dasht out against the walls: the carcase so beaten upon the Magician, that he himself lay half dead a long time after.

The Oracles themselves ordained scenical and *Floralian* enterludes. The Magical Philosophers had their notorious Harlots: and professed not onely a necessity, but a lawfulnesse of having them. The *Persians* and *Chaldeans* were burning mad upon their own sisters, daughters, mothers. Both their Magical Religion, and Laws, were for wrong and lusts.

Romulus, (whose birth, life and death was præstigious) is thought to be begot upon a Vestal by *Mars*, by *Amulius* her Uncle, by the *Genius* of the place, by a divining Priest, by a common souldier. The things to be chiefly noted in him are the Magical lusts of his birth, wrongs of his life, and judgements of his death.

Simon Magus had his *Helena*: and (take *Helena's* for Harlots) so had *Nicolaus* of *Antioch*; so had *Marcus*; so had *Marcion*: so had *Apelles*; so had *Montanus*; so had *Priscillian*. All Hereticks; most or all Mag-astro-mancers. And it is a question whether they made more use of their women in their Magick, their heresies, or their lusts.

Callirrhoe a noble Virgin, and already betrothed to an husband, bathing in the River: and according to a Magical instance, with odes and incantations, imploring *Scamander* to take her maiden-head: *Simon* the *Athenian*, præstigiously faigning himself to be *Scamander*, did vitiate her by that means.

Echerates the *Thessalian*, coming to consult *Apollo* at *Delphos*, and there seeing *Pythia* a Virgin of exceeding beauty, violently ravished her, upon which it was decreed, that no Virgin, or young woman should after that be set over the Oracle: but some old Crone of fifty at least, yet in a virgins habit.

Aristocrates King of the *Messenians*, in as much as he could not allure the Priestesse of *Diana Hymnia* to his lusts, and to avoid his importunity, flying to the Altar, he forceably ravished her there. For which he was stoned by the Arcadi-

ans:

ant: and the Prieſthood was afterwards transferred from a Virgin to a marryed wife.

Decius Mundus, a young man of dignity and wealth, falling deſperately in love with *Paulina*, the faire, and yet chaſte wife of *Saturninus*; offered her twenty Myriades, or two hundred thouſand *Attick* Drachmes, for one nights lodging: which ſhe refuſing, he reſolved to pine himſelf to death; which *Ida* (his fathers hand-maid infranchiſed) perceiving, chears him up, bids him be of good hope, promiſing him for five Myriades, to bring it ſo about, as that he ſhall obtain his deſire. And knowing the vertuous woman to be much devoted to *Iſis*, ſhe goes to ſome of the Prieſts of the Temple, and giving them two Myriads and an half, and promiſing as much more, adjures their ſilence, and requires their aſſiſtance. The chief of the Prieſts promiſes to convert *Paulina*; and feigns a Meſſage to her from *Anubis* out of *Ægypt*, as touching his love to her, and how he commanded that ſhe ſhould preſent her ſelf before him. She willingly imbraces the motion, and boaſts to her friends the love of *Anubis* towards her. Her husband alſo is acquainted with the ſolemn invitation, and conſents to it, being confident of his wives chaſtity. To the Temple ſhe comes, gallantly adorned, and after ſupper the Prieſt ſhuts her up: and the lights withdrawn, and *Mundus* lurking in a corner, comes to her inſtead of the God, and lies with her all night, and departs early in the morning. Though ſhe returning home, glories greatly among her friends of her congreſſe with the God, to the wonder of them all. But about three dayes after, *Mundus* meeting her by chance, thus greets her: O well dear *Paulina!* thou haſt ſaved me twenty Myriades, nd nevertheleſs haſt ſatisfied my deſire: neither was it little contentful to me, that I obtained it under the name of *Anubis*; and having ſoſaid, away he went. At which hearing, the deluded matron tears her garments, and tells the præſtigious and flagitious deluſion to her husband, intreating him not to neglect her diſhonour, ſo as to ſuffer it to go unpuniſhed. Whereupon he relates the buſineſſe to *Tiberius*; who after due examination, cauſes *Ida* and the ſacrificing impoſtors to be executed, baniſhes *Mundus*, pulls down the Temple, and caſts the Statue of *Iſis* into *Tyber*.

A Prieſt of *Saturn*, by name *Tyrannus*, would by his reſponſals invite the nobleſt men and women to worſhip; and if the women were pleaſing to him for his luſt, he would tell the husband, that *Saturn* commanded his wife ſhould ſtay there with him all that night. Then would he in their ſight ſhut the doors, and deliver the keyes to another, and depart. But at night would ſecretly creep by a ſubterranean paſſage into *Saturns* hollow Image: and thence would he talke to the ſuperſtitiouſly deluded creature of thoſe things that might the more excite her reverence, and provoke his own concupiſcence. After that extinguiſhing the lights by his Art, then would he deſcend to the amazed ſoul, and mixe ſacrilegious adultery with his profane commentations. Thus had he long and often illuded a many of them. But it ſo fell out, that a Matron, more wiſe and chaſt then the reſt, abhorring the act, diſcerned *Tyrannus* by his voice; complained hereof to her husband: And the beaſtly fraud being detected, him they tormented, and the Temple and Image they demoliſhed.

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32 *Of the baſe ſordid flattery, and corrupt covetouſneſs of Magical and Aſtrological Diviners; as alſo of Chymical promiſers, and preſuming deluders.*

WHat provoked the mad Prophet *Balaam* the ſon of *Bor* to ſeek after inchantments and divination; but becauſe he loved the wages of unrighteouſneſſe? 2 *Pet.* 2. 15. Why would *Simon Magus* have given mony for the gift of the *Holy Ghoſt*: but becauſe he intended to get more mony by it, *Act* 8. The vagabond *Jews* exorciſts of war for their advantage that they ſet up the trade of calling over them that had evil ſpirits, *Act.* 19. And the Damſel poſſeſſed with a ſpirit of divination, brought her maſters (who but the Magical and Aſtrological diviners?) much gain by prophecying, *Act.* 13. 16.

Dardanus a moſt profligated Magician, was ſo ſordidly addicted to covetouſneſs; tha the *Dardanian Arts* grew into a pro-

proverbial uſage indifferently, either for Magick or covetouſneſs

Thetis, ſome ſay *Democritus*, foreſeeing firſt a plenty, then a dearth of Olives; monopolized all the oyle that his mony or credit could reach too: and ſo in a yeer or two made himſelf very rich.

Apuleius is faigned to be turned into an Aſſe: into an Aſſe for the vanity; and why not into a golden Aſſe, for the covetouſneſſe of his Art?

Demonax noting a certain Diviner to expoſe his prognoſticks to ſale, ſaid; if theſe can help a man to procure his good, or prevent his evil fortune, they may be worth the mony: otherwiſe they are too dear of nought, if they either feed a man with vain hopes; or make a man to purchaſe a ſenſe of his miſery before the time.

Apollonius (ſo covetous he was) that he often ſought for Mines and hidden treaſures, but he never found out any by his conjuring Art; unleſſe he milkt it out of deluded people purſes.

The fame goes of *Fauſtus*, and of *Agrippa* likewiſe, that as they made their journeys from place to place, they would ſtill pay mony in their Inns, ſeemingly good and currant: but by that they were gone from thence, if they told their money again, they ſhould finde nothing elſe but hornes and chips, and ſhells, and pieces of Iron and braſſe, and ſuch like ruſty rubbiſh.

Pope *Martin* the 2. *Benedict* the 9. *John* the 21. and the 22. *Sylveſter* the 2. and *Gregory* the 7. All theſe are recorded by ſundry Hiſtorians, to have aſcended the Papal chair, by Magical and Necromantick Arts. And it is of equal obſervation, that their covetouſneſſe, as well as their ambition, did induce them thereunto.

Certain of the *Indians*, look what wares they had loſt by ſhipwrack, they ſought to recover them from the ſea again, by incantations. *Stephius* uſed to pay his Army with Magical money. *Agrippa* offered *Charles* the fifth to gain him infinite treaſures by Magical means.

Macrianus an hungry *Greek* would needs go conjure for treaſure in the Iſle *Paros*, and the earth ſwallowed him up. A *Prior*, with two of his fellowes entring into a den neer *Puteoli*, to finde treaſure, miſerably periſhtthere, and was never

ſeen

ſeen more. A poor artificer of *Baſil*, diving into another low vault, for the ſame purpoſe, found nothing but dead mens bones, and was ſo poyſoned with the ſtench, that he dyed within two or three dayes after. At *Piſa* ſome tried in like manner, but were ſo infeſted with devils, that they were forced to give over the work. In the weſt of *Wales* a certain rich man dreamed three nights together, that there was a chain of gold hidden under the head Stone, which covered St *Bernaces* well: he believing his repeated dream, and minding to make tryal, put his hand into the hole, and had it moſt venomouſly bitten by a poyſonous ſerpent.

A certain profeſſor of *Chymiſtry* (which is a kinde of præſtigious, covetous, cheating Magick) would ſhew hands and feet of gold, which he pretended to have compoſed by his art; and ſo had made himſelf rich, and many others poor. At length he offered a golden bridle bit to *Anaſtaſius* the Emperour; who anſwered him, thou haſt deceived many, but thou ſhalt not deceive me; and ſo caſt him into priſon, and there he dyed.

Two *Chymiſts* had agreed upon a cheat, that one of them ſhould turn druggiſt, and ſell ſtrange roots and powders: the other to follow ſtill his gold-finding trade: and ſo he offered his ſervice to *Erneſt Marqueſſe* of *Baden*, who was wonderful given to that vanity: To work they go and all things proceed well, onely one ingredient was wanting, which is called *Reſch*, pretending it a cheap commodity, and to be had at every Apothecaries ſhop. The Prince ſends his Page for ſome of it, and his other partner was hard by the door expoſing it to ſale, and lets him have a great deal of it for a matter of a ſhilling; and the impoſtor puts in this duſt among the reſt, and at length produces pretty ſtore of gold. The Marqueſſe wonderful glad of the effect, richly rewards the man, for bringing the art to that perfection; and ſo diſmiſſes him, minding to practice it by himſelf: which he doth with ſome happy ſucceſſe, as long as the *Reſch* laſted (which was a counterfeit powder mixt with the filings of gold) this being ſpent, he ſends to the Apothecaries for more, and none of them could tell that ever they had ſeen or heard of ſuch a commodity. And then the Prince perceived the impoſture, when neither it, nor either

either of the inventers of it, were any where to be found.

A certain *Spaniſh* pretending Alchymiſt comming to *Antwerp*, ſet up his furnace, and got acquainted with foure rich *Spaniſh* Merchants. He fell to inveigh againſt their ſlow trading and ſlender return; adviſing them to joyn with him, and become compartners in his Art (the truth whereof he would ſoon demonſtrate to their ſenſes) and ſo they ſhould be rich in a ſhort time, and without any great adventure. Give him but ſuch a little ſumme of gold, and they ſhould quickly ſee how his Gold-begetting art would multiply it. The Merchants are content to venture ſo much for the experiment As all was working, he haſtily bids ſend of the Merchants men for two royals worth of the ſtone *Onaſtros*, to be had at any Apothecaries ſhop; as he was going, he pretends there muſt be no delay, and therefore bids goe to the next Apothecary (with whom he had left a maſſie piece of gold, cruſted over, and coloured as if it had been a ſtone: and left order that whoſoever came to aske for *Onaſtros*, they ſhould have that, and at a very low rate. This being brought he plyes the furnace, according to all circumſtances, and at length drawes out a wedge of Gold, in weight and value triple to that they had put in. The Merchants ſend it to the Goldſmiths, and it really abides and anſwers the touch. At this there is exceeding rejoycing; and they are ſworn not to reveale his ſecret experiment to any. And now they offer to truſt him and his art with hundreds, nay and thouſands. To which he ſeemed more modeſt then at the firſt. But in an evening cals upon them for the largeſt ſummes they had offered to venture, pretending to begin the like experiment very early the next morning: which having got into his hands, he took horſe that night, and ſo rode away into *France*.

One *Conſtantine* a famous Alchymiſt told this ſtory of ſome of his fellows; that they greedy of Gold, blew long without either livelihood or hope of it; and then conſulted with a paredriall of theirs, the divell, to let them underſtand, if they were defective in any rite or ceremony requiſite to the Art, that they miſt ſo of their expected end. To this the Divell made no other anſwer but *Labour, labour*. Whereupon they fell to work a freſh, and plyed every thing hard, till all was con'u-

med away: then came the divel thundering and scattered abroad all that was left, and made all their geare to fly a pieces, and laught at it when he had done.

Besides *Dardanians*, such as by magicall and maleficall arts, would transfer others stocks into their own fields; and others heaps of Corn into their own barnes and garners: they were also called *Saccularians*; because by the same art, they would charm and convey the money out of others purses into their owne.

Cicero records that *Demosthenes* (almost 300 yeeres before him) complained that the *Pythian* Oracle did φιλιπτίζειν, flatter *Philip* then in power, and prognosticated altogether on his part; and was to that purpose corrupted by him. And addes that the like was to be suspected of the *Delphian* Oracle of his daies.

Apollo flattered *Lycurgus* for giving Laws; and knew not therefore whether he should stile him a God, or a man. And *Lycurgus* flattered him again; pretending his Laws to proceed from his divining Oracles: although some of them were such, that old wives and slaves might easily have both predicted and edicted.

Archilochus, a viperine Satyrist; and not onely so, but a petulant obscure Poet (for which the *Lacedæmonians* suppreſt his bookes, and banisht the Author) yet was he therefore highly commended by *Apollo*, who foretold his father that such his sonne should be famous among men. And when he was slaine, the *Delphian* Oracle not onely condemned their wickednesse, but commended still *Archilochus* his wit.

Cypselus and *Phalaris*, two egregious tyrants, yet both praised by *Apollo's* Oracle; and the one pronounced for happy, and the other for long liv'd.

Vespasian having obtained the Empire, none more flattered by *Sostrates*, *Seleucus*, *Basilides*, and other Mathematicall diviners; but makes him believe he sees his advancement and victories in the entrayles. Others by vaticinating instinct cause certaine antique vessels to be digged up in sacred places, wherein they found (they say) the image of *Vespasian* perfectly engraven. Another whatsoever he shall enterprise promises him the largest successe.

Alex-

Alexander being ambitious to be thought of divine originall, and ſolicitous to redeem the imputation of his mothers infamy, ſent before, and ſuborned the divining Prieſts with faire promiſes and large gifts: who thereupon made the Oracle to give anſwer even as he would himſelfe; which upon his firſt entrance into the Temple, ſaluted him as the ſonne of *Iupiter Hammon.*

The *Locrians* (fewer in number) being to warre with the *Crotonians*, implored the Gods by ſacrifice for ſucceſſe: which the *Crotonians* hearing, ſent preſently to conſult *Apollo* at *Delphos*, and received this anſwer; that enemies muſt be overcome firſt by vows, and then by arms. Whereupon they vowed the tenth part of the ſpoyle to *Apollo.* The *Locrians* underſtanding both the anſwer, and their vow; vowed the ninth part, and kept it ſecret, leſt their enemies ſhould outvie them, and ſo obtained the victory.

In the *Mileſian* region, one having bought the next draught of the Fiſhermen; they drew up (among other things) a golden Table. Great was the controverſie whoſe this ſhould be. *Delphick Apollo* was conſulted to decide it: who anſwered, it ought to be given to him, that was wiſer then all the reſt. Whereupon they gave it to *Thales* their own Country wiſeman, or Aſtrologer, and he to *Bias*; and he to *Pittacus*; and ſo one to another, till at laſt it came to *Solon*; & he gave it to *Apollo* himſelf. And thus was it ſhuffled up betwixt the Aſtrologers, and the Oraculiſts.

Strepſiades conſulted a *Theſſalian* Veneficke about pulling down the Moon from Heaven by magicall ends. For at *Athens* they were wont to pay uſe, rent, taxes, &c. upon the firſt appearing of the new Moon. Now if there were no Moon at all to appeare, he thought this the onely way to prevent and defeat the creditors.

Macarius the *Mitylenian* a Prieſt of *Bacchus*, bearing before him a face of juſtice and equity; one committed to his truſt a certain ſum of money; which in his preſence he hid in a more ſafe and ſecret place of the Temple. Afterwards the man calling upon him to reſtore what was depoſited, he called him into the Temple, and there cut his throat.

Beleſis a *Babylonian* Prieſt, skilfull in Aſtrology and the art of divining; had foretold to *Aſtyages* the *Mede*, that he ſhould

eject *Sardanapalus* out of the *Assyrian* Kingdome. Which so falling out, *Arbaces* made *Belesis* Governour of *Babylon*. Now an Eunuch of *Sardanapalus* finding great store of treasure in his house, brought it to *Belesis*; who under a colour of carrying ashes, transported it away, it being the Kings due. Which fact of his the Judges sentenced for capitall, but that it was the Kings pleasure to pardon him.

The *Romanes* having spent much treasure in the *Macedonian* warre; and their people greatly exhausted: It was thought necessary that so much should be exacted of the pontificall Augures, Aruspicks, Diviners,&c. as might help to supply the present necessity (for though they had prædicted faire for it, yet had they themselves hitherto payd nothing to the warre) This taxe made the predicting Priests so murmur,and exclaime at the breach of their priviledges, for that they could have wisht they had not been so forward in predicting and auspicating as they were.

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33. *Of the infamy, danger, misery, and ruine of such as have affectedly favoured, or preferred, and superstitiously credited, or consulted Magicall and Astrologicall predictors.*

OCtavius perswaded by certaine *Chaldean* sacrifices, or prædicting Soothsayers, who had promised him that all should goe well with him, stayd in *Rome*, till he was there slain by *Marcus* his Souldiers, that had entred the City. And after he was dead a *Chaldean* prophesie was found in his bosome. This man (saith the Historian) was as wise and just as any *Roman* of his time: save that he had this great imperfection, to frequent Soothsayers,wise men, and Astronomers, more then men skilfull in arms and government.

Midas was so superstitiously troubled and distracted about his own dreams, that he poysoned himselfe by drinking of Buls blood. *Aristodemus* King of the *Messenians*, in his warre against the *Lacedæmonians*,was so disturbed at the dogs barking like wolves, and that the grasse grew in his fathers house,or about

about his houſhold Gods (which the diviners feared for ominous) that he deſperately made himſelfe away. *Nicias* the *Athenian* Captain was ſo exceeding fearful of the portent of an eclipſe, that he ſate ſtill and ſuffered himſelfe to be environed by his enemies: and ſo betrayed both himſelfe and 40000. ſouldiers to deſtruction.

Pomeralius (by his predictions) was the cauſe of a great ſlaughter to *Conſtantine* the ſonne of *Irene*: and of his own death to boot. *Stethatus* (accounted the chiefe Aſtrologer of his time) by a fooliſh vaticination, brought deſtruction both to *Alexius* and himſelfe. *Emanuel Commenus* the Emperour, much addicted to this madneſſe, timely (beſides the perpetuall infamy) brought himſelfe, and a great Navy to utter confuſion. *Peter Leonius*, a Phyſician, by his vaine confidence of the Mathematicks, gave occaſion to the death of *Laurence de Medices*, and his own after that.

Andronicus having made ſomewhat too ſevere an edict, not onely againſt Conjurers, and Necromancers, but againſt all their relations: to redeem the hatred of ſuch ſeverity, he began to encourage, and conſult them himſelfe. And enquiring about his Succeſſor, the magicall diviner uſed his feats in water; and there was ſeen written backward (*Si* for *Iſ.*) the two firſt letters of his ſucceſſors name. Noting *Iſacius*, that ſlew him and raigned in his ſtead *Didius Julianus* making the like inquiſition by a glaſſe, a child looking in it, obſerved *Julians* ſlaughter, and the ſucceſſion of *Severus*. So was *Julian* the *Apoſtate* deluded by his diviners to his utter deſtruction.

Otho Sylvius was led on by his predicting Aſtrologers, to uſurpation, and riot, and to kill himſelfe deſperately at laſt. *Maxentius* was ſo deluded (by his prognoſticators) with aſſurance of victory, that he went on confidently, but was vanquiſht and periſhed. *Licinius* called together his Augurs, *Ægyptian* diviners, Necromancers, Veneficks, præſtigious ſacrificers, and pſeudopreſagers, to enquire what ſhould be the ſucceſſe of the warre againſt *Conſtantine*. They all at once predicted victory without doubt. The inchanters made odes, and rimes; the Augures preſignified happy ſucceſſe, by the flight of birds: ſo did the Aruſpicall ſacrificuliſts from the intrayles: and thus they made him confident to his vanquiſhment, flight, and extream confuſion.

Italicus

Italicus a Christian Governour, having an accustomed horsrace with an æmulating neighbour a Pagan; comes to *Hilarion* entreating his prayers: because his Æmulator had used sorcerous imprecations, whereby to disable his horses, and stir up his own. *Hilarion* judging such an occasion not worthy of his prayers, counselled him to sell his horses which he kept for that purpose, and to distribute the money to the poore. He answered it was a publique custome, and the other would not suffer it to be laid down; and that in such their masteries, they used insolently to domineere over the Christians. He therefore being much importuned both by him and others, condescended (whether in merriment, or to be rid of the importunity) to give him a cup in which he used to drink in, and bad him fill it with water, and sprinkle his horses therewith, and so dismist him. This he did accordingly, and wanne the goale, against all expectation. Whereupon *Hilarion*, who thus intended to deride rather then to imitate any Magicall artifice) was simulated for a Witch or Wizard, by the Paganish party, and required to penalty.

Elianor Dutchesse of *Glocester* consulted so long with Astrologers, Wizzards, and Witches, till she came to be convented for one her selfe at last: and after that lived and died miserably.

In a town within the territories of *Brunswick*, they had hired a pyed Piper to conjure away all the Rats and Mice that much infested him. This he did by his piping and charming; but not being satisfied according to his expectation, he piped or charmed again; and there followed him an 130 children of that place, all whom he led unto the side of an hill, and conjured them every one into a gaping cleft thereof; so that he and they were swallowed up, and never seen after.

A Captaine consulting with a Wizard about the next daies battle, he answered, the day should be his, upon condition he would not spare to kill the first man he met in the morning. Which he performed accordingly, and got the victory. Then returning home joyfully, found to his griefe, that he had killed his own wife, who out of her great love had come to him disguised in mans apparell, thereby to take part with him in that daies adventure.

Valerian

Valerian addicted to anthropomancy, or predicting by intrailes of men, women, children; was unfortunate in his government, taken priſoner by *Sapor* King of *Perſia*, who uſed him for a ſtirrop to get on horſeback on, and afterwards cauſed him to be flayed alive.

Another that had loſt a ſilver ſpoon, would needs goe to a magicall wiſeman, to finde out the thiefe; and it was agreed betwixt them, that (for better diſcovery) he who had conveyed it away ſhould loſe one of his eyes, and when he came home, he found that ſad marke inflicted on a little child of his own, that had careleſly caſt the ſpoon aſide.

Cecrops having newly builded *Athens*, two prodigies preſently appeared in the place; an Olive tree ſprung up ſuddenly, & water ſtrangely guſhed forth Upon theſe *Delphick Apollo* is conſulted: who anſwered, that the Olive ſignified *Minerva*, and the water *Neptune*; and that it was in the choyce of the Citizens to give the name of their City to whether of theſe they would. The Citizens of both ſexes are convented; the men are for *Neptune*, and the women for *Minerva*: and the female ſex being more numerous by one, prevailed in the ſuffrage. But *Neptune* indigning the rejection, did ſo depopulate them with waves and flouds, that they were fain to puniſh their women for their ſuffrage againſt him.

Alcamenes and *Theopompus* being Kings of the *Lacedemonians*, there was an Oraculous prophecy, that *Sparta* ſhould be loſt through lucre. *Lycurgus* calling this to mind, rejected all riches; and the people were brought truly into ſuch a ſuperſtitious feare, that whereas before they thought them the onely benefactors, they now condemned them to death, that firſt brought money in amongſt them.

In the City of *Como* in *Italy*, the Officiall and Inquiſitor having a great number of Witches and Wizzards in priſon: taking others with them, would needs urge them to ſhew them their homages to the divell: but were ſo beaten by them, that ſome of them died within fifteen daies: others renounced God hereupon and vowed themſelves to the divels ſervice.

Lucrates beholding *Pancrates*, an *Ægyptian* magician doe many wonderfull feats, inſinuated himſelfe into his friendſhip, and communicated all his ſecrets to him. The Magician

at

at length perſwaded him to leave all his family at *Memphis*, and to follow him alone: and after they came into their Inne, he took a bar, a bar, or a broom, and wrapt it with clouts, and by his charms made it walke, and appeare like a man, and made it miniſter unto them in ſundry ſervices, as drawing water, &c. then with another charm would he turn it into a peſtel, bolt, bar, or beſome again. Now one day when *Pancrates* was gone abroad into the market, *Eucrates* would needs imitate his familiar, and dreſt the bar or peſtel, muttered the ſyllables, and commanded it to draw water; and after it had done ſufficiently, commanded it to turn into a peſtell or bar again. But it would not obey, but ſtill drew water, till he was afraid of drowning; then he took a ſaw and ſawed the bar in two; and then both parts began to fetch and poure water in abundance; till in comes *Pancrates*, and turned it into what it was at firſt, and ſo left his fellow, and was never ſeen after of him.

Iohn Fauſtus light among a ſort of his companions, who when they were halfe drunk, importuned him to play ſome of his pranks; and the feat muſt be a Vine full of Grapes, as the greater novelty now in the Winter ſeaſon. *Fauſtus* conſented to ſatisfie their curioſity, upon this condition, that they ſhould keep ſilence, and not ſtirre out of their places, nor offer to pluck a Grape till he bad, otherwiſe they might pluck their own perill. The præſtigious ſight is preſented, and every one had his kniſe drawn and hold of a branch, but not to cut till he ſpake the word. But having held them a while in ſuſpence, all ſuddenly vaniſhed, and every man appeared to have hold onely of his own noſe, and ready to have cut it off, if the word had been once given.

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34. *Of an evill Art, worſt to the Artiſts: or the juſt puniſhment, and dreadfull judgements befalling præſtigious Magicians, and fatidicall Aſtrologers.*

THraſeas the Augur, telling *Buſyris*, the *Ægyptian* Tyrant, that (in a time of exceſſive drought) there was no other way

way to procure raine, but by ſacrificing ſome ſtranger to *Iupiter*: the King thereupon enquiring what countreyman he was, and finding him to be a ſtranger, ſacrificed him the firſt. And perſiſting in this inhumane way, *Hercules* (comming into *Ægypt*) ſlew both the tyrant, his ſonne, and all the Ariolists, at their owne Altars.

Certaine *Hetrurian* Soothſayers gave envious, perfidious, and unproſperous divinations, and directions to the *Romans*, about a ſtatue that was ſtricken with thunder and lightning: for which they were ſlain by the people; and that gave occaſion to the boys, to ſing this proverbe in the ſtreets, Ill counſell is alwaies worſt to the Counſellor.

A certaine *Germane* warfaring in *Italy*, choſe to him a ſouldier that was a Conjurer to be his mate, to ſhew him his skill, the circle is made, the imprecation uttered, the ſpirit hideouſly appears, is asked about the ſucceſſe at *Goulette*, confeſſes his ignorance, and takes time to reſolve; diſappeares and leaves ſuch a terrour and ſtink behind, that they had like to have been poyſoned with the noyſomeneſſe, and died for feare.

Examples of the Magaſtromancers fatall miſeries, and unfortunate ends, are too many to be inſtanc't in at large. *Zoroaſter* the firſt father of them, was vanquiſht by *Ninus*, who burnt his books; ſome ſay that he himſelfe was burnt by the divell, as he was provoking him by his magicall experiments. *Simon Magus* as he would needs goe fly in the ayre, had his magicall wings ſo clipt, that he fell down and broke his neck. *Cynops*, as he went about to raiſe the dead out of the ſea, was himſelfe ſwallowed up of the waves, and died. *Zoroes* and *Arphaxat*, both burnt by lightning. *Chalchas* died for envy. *Tullus Hoſtilius* provoking to thunder, was himſelfe ſtricken to death therewith. *Nectanebus* killed by his own ſonne. *Aſcletarion* eaten up of dogs, as he went to execution. *Onomacritus* expelled *Athens* by *Hipparchus*. *Meſſinius* put to the ſword by *Valentinian*. *Sempronius Rufus* baniſhed by *Severus*. *Heliogabalus*, anthropomantiſt, ſlain and caſt into a Jakes. *Nigidius Figulus* died in exile. *Apoleius* accuſed and condemned before *Claudius Maximus* proconſul of *Africa*. *Amphiaraus* ſwallowed up of the earth. *Romulus* rapt up in a black ſtormy thundring cloud. *Ariſtæus* ſnatcht away by an evill ſpirit. *Zito* fetcht away quick by the divel. A Count of *Matſoon*, as he was making merry

with his friends, there came, one to the doore with a horse, and made him come forth and get up, and so carried him up into the ayre invisibly, and he audibly crying out as he was carried up and down. Another was seized on by the divell, while he was presenting the præstigious pageantry of *Hector* and *Achilles*. Another, the divel came into his closet, and left him there dead sitting in a chaire with his heart in his hand. Pope *Benedict* the ninth, strangled by the divel in a wood. *Iohn Faustus* (the divell entring his chamber with a terrible commotion) was found dragd out of his bed, and his face wrung quite behind him. *Bladad* (who not onely practised magicall arts, but taught them to the *Britaines*) in confirmation hereof, would needs goe fly, but fell headlong, and was dasht in pieces against the Temple of *Apollo*, in *Troynovant*. *Odo* Bishop of *Baia* perished in prison. *Galeaceus* caused a bold peremptory Astrologer to be hanged up. *Charles* the seventh of *France* hang'd *Ægidius* the Marshall, for his magicall exploits. *Simon* the blind exorcist slain by his own wife possessed with a divell. *Stuphius* taken by *Radulph* of *Habspurge* and burnt. *Methotin* slain by the people, and his body stak't. *Reatius* killed by one whom he had deluded. *Hollerus* slaine by his own æmulators. *Oddo* drowned, for all that he often sailed without a ship. *Ericus* driven to hang himselfe. *Oluph* desperately drowning himselfe. *Diodorus*, after all his prestigious evasions, at length caught and burnt. *Iunctin* an *Italian*, prognosticating of himselfe (as Astrologers rarely can be drawn to doe) on the day he feared to be most dismall, was knockt on the head by his books in his own study. *Peter* of *Pomfret* executed for an imposterous traytor. A Priest of *Norimberge* would needs goe conjure for treasure, and digging found a hollow cave, and therein spyed a chest, and a black dogge lying by it; which he was no sooner entred, but the cave shut its mouth upon him, and there he perished. At *Saltsburg* a charmer undertook to enchant all the Serpents within a miles space; which while he was effecting, a great old serpent among the rest leapt upon him, wrapt his taile about him, and so drew him into the ditch, and there he was drowned.

Gobrias that assisted *Darius* in freeing *Persia* from the Magicians cruell tyranny and execrable treachery: a base massie Magician hard and close prest upon him; so that one of his fellow-

fellows, durſt not ſmite the villaine, for feare of wounding his friend that had buckled with him. But he bad not ſpare to uſe his ſword, though it were to the hazzard of himſelfe; which he rather choſe to ſuffer, then that ſuch a miſcreant ſhould eſcape unavenged.

Alexander a pſeudomantiſt as *Lucian* was preparing an accuſation againſt him, rotted lothſomely, and ſo died miſerably eaten up of worms.

Manes, that magicall heretick, or hereticall magician, was in ſuch favour with the King of *Perſia*, that he wrote all his portents for true miacles, and his madneſſe for divine fury. His ſonne falling ſick, he committed him to *Manes* his art for his cure. Who confidently undertook it, but faignedly performed it: and therefore perceiving him to be worſe and worſe, he fled into *Meſopotamia*. Whence the King cauſed him to be fetcht back, and flead off his skin alive, and filled it with chaffe, and gave his carcaſe to the dogs.

At the taking of *Conſtantinople*, the *Greeks* ſuperſtitiouſly bewitched with a prophecy, that a mighty enemy ſhould be poſſeſſed of the greateſt part of the City; but ſhould be defeated in the market-place, called the Brazen Bull; were both careleſſe and daſtardly in ſuffering the Turkes to make breaches upon the walls, enter the City, and arrive at the very place: where they were cruelly ſlain themſelves.

Bellantius the great Aſtrologer, which is ſaid to have given warning to *Savanorola*, to beware of burning: was neither able to foretell, nor to prevent his own great perill, in ſo plain a manner by the Stars, but that he was moſt beaſtly murdered.

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35. *Of the reformation of Magick and Aſtrology, as well in Pagan States, as Chriſtian Churches: with a Caveat (in concluſion) to Engliſh-men, for to beware of Aſtrologicall Magicians, or Magicall Aſtrologers; as to redeem the old ſcandall, and prevent the new calumny, of their ſuperſtitious addiction to Soothſaying Prophecies and predictions.*

NInus vanquiſhed Zoroaſter, and in a contempt to his Magick and Aſtrology, cauſed his books to be burnt. *Numa*,

Pompilius, and *Dardanus* would needs have their Magical books to be buried with them. This might be their diabolicall envy, or rather the divels own policy, to have them thought, and ſought as things prizeable; but it was indeed Gods providence to have them aboliſhed as things deteſtable. *Hermogenes* his books were burned by St. *Iames* the *Apoſtle*. The Emperours *Honorius* and *Theodoſius* ordained that ſuch kind of books ſhould be burned in the ſight of the Biſhops. *Athanaſius* ſpeaks of whole volumes that were burnt, even by the conſent of the Arts greateſt admirers. *Iodocus de Roſa* his conjuring books were burnt by a common Councell. Belike ſuch a conſumption hath alwaies been thought and found to be the beſt way of reformation: and moſt conformable to that great example, Acts 19.19.

The *Chaldeans* indigning the many oraculous and divining gods that were ſet up in ſeverall countries; and preſuming to reform all to their own god *Ur*, or *Fire*: they propoſed to divers Provinces, that that God which prevailed to confound all the other ſhould be accounted as the only God. To this purpoſe they carry their Idol *Fire* in a Cenſer up and down with them, and commit it to conflict with the other Idols of Gold, Silver, Wood, Stone, &c. and it conſumes them all. The fame of the *Chaldean* Fire devouring all where it came, coming to the eares of the Prieſt of *Canopus* (an *Ægyptian* god, in whoſe Temple was taught Magick by *Ægyptian* letters; and not unlike Aſtrologie too, or divining by the Stars, ſince they have a Star alſo of that name) this put him upon a crafty device to ſave the credit of his god. He took a great earthen water-pot full of holes, and ſtopped them with Wax, and filled it with water, and painted it over, and ſet it up inſtead of his God (or rather this water pot was the belly of *Canopus* himſelfe ſo faſhioned.) In come the *Chaldeans* and as the two gods are put to the bickering, the Wax melts, and the water runs out, and ſo the Fire is quenched: and now is *Canopus* accounted for the victor. After this comes *Theophilus* a Chriſtian Prieſt to conteſt with him; and he (by the power and providence of God) makes the very creature Fire to conſume all, in deſpight of all magicall force or fraud: and ſo works the reformation.

The *Alexandrians* not well knowing how to prohibit the Aſtrologers directly, did it ſubtilly. They exacted a yeerly tribute not onely of the Aſtrologers, but of all thoſe that conſulted

ted them. And this exaction they called Βλιτοτριβιον, the fooles tribute; thinking that either the charge or the ſhame of it would thus reſtrain, if not reform it.

Auguſtus gathered up here and there all the fatidicall books he could; and thoſe that were ſpread abroad under none, or no apt authors, he cauſed them to be all burnt, to the number of two thouſand: and onely retained the *Sibylline* books, and them too with choice, commanding that even they ſhould not be lookt into by any others but the *Quindecemvirs* onely.

In the too long protraction of the ſecond *Punick* warre, their religion became ſo diſtracted by the turbulencies of the times, that all ſexes, ages, and degrees of people turned ſacrificers and vaticinators. Complaint hereof was brought to the Senate; and they laid the blame on the inferior Magiſtrates for not inhibiting them. At length the buſineſſe was committed by the *Senate* to M. *Æmilius*, the *Urbane Pretor*, who made proclamation, that whoſoever had any books of vaticination, or written Oriſons or arts of ſacrificing, letters, &c. that they ſhould bring them all to him within ſuch a day. And thus he freed them from ſuch confuſions as were crept into their religion.

As they were plowing in the field of L. *Petilius* the Scribe, certain books of *Numa* were there found in a cheſt of ſtone. Which Q. *Petilius* the *Urbane Pretor* hearing of, ſent for them; and reading onely the ſumme or contents of them, and obſerving that they tended to the utter diſſolving of religion, told L. *Petilius*, that he intended to burn them. The Scribe appealed to the *Tribunes* of the people; they referred it to the *Senate*: where it was decreed, that the Pretor ſhould keep his vow or reſolution; and ſo they were burned by the *victimaries*, or ſacrificers themſelves, in the ſight of all the people.

It being related to the *Fathers*, by *Quintilian* a Tribune of the people, concerning a book of the *Sybils*, which *Caninius Gallus* a *Quindecemvir* would have received among the reſt of the prophecies; *Tiberius* hereupon ſent letters to the *Senate*, ſeverely checking at *Caninius*, who being verſed in the ceremonies, would admit of an ode or a charm, whoſe authour was uncertain; which the maſters had not read, nor the Colledge approved: putting the *Fathers* in mind of *Auguſtus* his edict, to carry all ſuch to the *Urbane Pretor*: and that the *Sibylline* verſes, belonged to the care of the Prieſts, to diſcern which were true,

and

and which falſe. And that they ſhould eſpecially acquaint the *Quindecemvirs* therewith, and not tranſact any thing raſhly in a cauſe of religion.

Under *Valentinian*, one *Hilarius* a Car-man was brought before *Apronius* the præfect of the City; becauſe he had committed his ſonne to a venefick, necromancer, or ſorcerer, to be brought up or traded in ſuch arts as were interdicted by the laws; and was therefore condemned.

Amantius an aruſpick was ſolicited by *Hymetius* to ſacrifice for depraved and maleficall intents: which being proved by papers found in his houſe, the conſulter was baniſhed, and the practitioner condemned.

Lollianus a very young magician, being accuſed, that he had written a book of pernicious arts: for feare that *Maximinus* would baniſh him, appealed to *Valentinian*, who more grievouſly puniſhed him.

Palladius a veneficke, and *Heliodorus* a genethliacke, or one that interpreted fate by genitures, were therefore accuſed before *Modeſtus* the *prætorian* præfect. *Palladius* impeached *Fiduſtius*, *Præſidatis*, *Irenæus*, and *Pergamius* for their abhominable charms. *Fiduſtius* confeſſes his vaticinating malefice, and joyns with him *Hilarius* and *Patricius*. *Pergamius* accuſes many thouſands as conſcious of the ſame arts. *Hilarius* and *Patricius* confeſſe the ſortilegious fact, with all the circumſtances. Wherefore all theſe, and many other Philoſophers are puniſhed with fire and ſword; as *Paſiphilus*, *Diogenes*, *Alypius*, *Simonides*, and others. And laſt of all, that no mention might be found of theſe unlawfull arts, innumerable books and volumes are all heaped together, and burnt in the Judges ſight.

Under *Manuel Commenus*, one *Araon* was accuſed, in that there was found in his houſe the image of a Tortoiſe, and within it the picture of a man chained, and pierced through the breaſt: and that he carried about him the old conjuring book that was called *Solomons*; which while he read it, legions of divels would appeare, and ask him wherefore he called them, and would quickly execute his commands. Of which being convicted, he had his eyes put out, the uſual puniſhment of thoſe times.

Sicidites about the ſame time was impeached, for caſting preſtigious miſts before mens eyes; and for ſending out his devils to terrifie and torment men. The ſame man ſitting by the water

ſide

ſide with ſome of his companions askt them what they would give him, and he would make the Boatman (that then paſſed by with a load of earthen veſſels) to break all his own wares, with his own Oare? Something they promiſed him, and he muttered a few words, and it came to paſſe accordingly. The man being askt after that, why he was ſo mad as to break his wares? anſwered, he thought he ſaw before him an ugly great Serpent ready to devoure him, which ſtill crept neerer to him the more he ſtruck at it, and when all his pots were broken in pieces then it vaniſhed. For this and other ridiculous pernicious tricks, he was ſerved as *Aræus* was, *ſc.* had his eyes put out; an apt puniſhment for all peepers, and Star-gazers.

In vain was all the Pagan reformation of Magick and Aſtrologie. For they put the Artiſts or practitioner away with one hand, and pull'd them to them with another: witneſſe the edicts of *Auguſtus*, *Tiberius*, *Nero*, *Vitellius*, *Domitian*, &c. and their own repealing acts, and eſpecially the *Senate* that baniſhed *Martha* the *Syrian* propheteſſe: and yet a little after retained and imbraced *Batabacus* a predicting diviner. The *Hiſtorian* therefore ſaid wel and truly on both parts. This kind of men, treacherous to Potentates, and deluſive to all conſulters and confiders, are alwaies inhibited our City, and yet alwaies retained in it.

I ſay no more of Imperiall edicts: nor of thoſe after the Emperours became Chriſtian; nor of provinciall Lawes, nor of municipall Statutes; nor of generall Councels, nor of Eccleſiaſticall Canons; nor of Fathers ſentences, &c. All theſe are ſufficiently collected againſt them. I onely conclude with an animadverſion to our own Countreymen.

Pliny (writing of Magick) ſaith, that in his daies the Art thereof was highly honoured by the *Britaines*, and the people of that Nation ſo deeply devoted thereunto, and the practiſes of it performed with ſuch complements of all ceremonies, that a man would think, the *Perſians* had learned all their magick skill from them. And in truth our own hiſtories report, that the firſt Rulers of this Land, were Magicians, Aſtrologers, Diviners, (ſuch as were *Samothes*, *Magus*, *Saron*, *Druis*, *Bardus*) and that under a colour to teach men the knowledge of the Stars: they brought men to the worſhip of the Stars. Yea, & that they

they thus begat here their ſects of *Samothean Magicians*, (In ſo much as the *Perſians* have been thought to have borrowed their word *magi* from hence.) *Sarronides*, *Druides*, *Barditas* or *Bardians*: and theſe kinds of ſects were propagated amongſt us, till the preaching of *Fugatius*, and *Damianus*, in the time of King *Lucius*: and then they began thus to be aboliſhed, and put to flight. What? two Preachers put down ſo many ſects of Magicians? What a ſhame and miſery were it now, if one Society of Artiſts ſhould ſet up themſelves to pull down ſo many preachers of the Goſpel? *Philip de Cominees*, ſpeaking of fooliſh fantaſticall prophecies, ſaith, The *Engliſhmen* are never unfurniſht of ſuch, from the cabaliſticall diſpoſing, and expounding of certain letters. What would he have ſaid, if he had ſeen his own *Frenchman* tranſlated amongſt us? Again, he ſaith, The *Engliſh* attribute much to prophecies and vaticinations: and alwaies are weak, when they treat of hard matters, to produce ſome ſuch kind of thing. Which, for all his reputed ſobriety, we cannot but take for a calumny. Who doe unanimouſly profeſſe (againſt all *Merlinicall* arrogators, prorogators, derogators) that we are of the mind of *William of Newborough*; that ſharply inveighed againſt *Geffrey ap Arthur*, for adventuring to divulge under the name of authentique prophecies, the deceitfull conjectures, and foredeemings of one *Merline* a Wizzard; and adding thereunto a great deale of his own. And doe herein approve of the *Councell* of *Trent*, for inhibiting the publication of *Merlines* books. Although we take them to be (as ſome of their own ſaid of them) like the Aſtrologers, who to ſave their *Phænomena*, fram'd to their conceit, *Eccentretes*, and *Epicydes*, and a wonderfull engine of orbs, though no ſuch things were, &c. We alſo doe commend the many wholſome Laws, imperiall and municipall, among Chriſtians and Heathens, that have been juſtly enacted againſt them. And doe adviſe them not to make ſlight of the Eccleſiaſticall penances; however not to neglect true repentance. Otherwiſe we could wiſh that our owne Statute-laws were but duly executed upon the ſeverall kinds of them. And then ſhould we have the Magaſtromancers poſed and puzzel'd indeed, that is, not onely confuted, but confounded.

Feliciter,

Cum Deo, concluſum eſt contra Mag-aſtrologos.

Amen.